The
CHRISTIAN CENTURY
A Journal of Religion

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The Color Bar In the Churches

By S. Ralph Harlow

Mr. Morrow Plays Safe

An Editorial

The New Poet Laureate

By Winfred Ernest Garrison

Frenzied Feminine Finance

By Elaine Goodale Eastman

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The CHRISTIAN CENTURY

May 28, 1930

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The Office Notebook

Few finer enterprises have entered the field of American journalism during the last twenty years than the New Republic. The death of Herbert Croly, founder and chief editor of that courageous weekly, is therefore a national loss. Mr. Croly had been in ill health for many months before his passing, but his death at 61 means a career too early closed.

"Confucianist Christians" occupy the attention of Dr. W. Russell Bowie, rector of Grace church, New York, in the June number of the Christian Century Pulpit. Other preachers in the same issue are Albert Edward Day, Bishop McDowell, Joseph Fort Newton, Charles W. Gilkey, Arthur W. Stalker and George Lawrence Parker.

Who shall we send to the vacant church on the island of Yell? Our Scotch correspondent, Mr. Spencer, told in last week's issue of the need there. It sounds like a fine opportunity for the right man. Several nominations sprang immediately to mind when we heard of it. But before forwarding these to the proper committee of the Church of Scotland, we await added suggestions. Who do you think would best fill the vacant pulpit of Yell?

Our managing editor protests that there is no agreement of any kind between himself and M. Briand. And of course, that may be true. But it certainly looks suspicious when, just as regularly as sales begin to lag a bit on Paul Hutchinson's "United States of Europe" book, M. Briand comes along and puts the subject back on the front page again. And this the only book in English that tells what it's all about!

The appeal of Prof. Douglas Macintosh, of Yale divinity school, from the decision of the lower court denying him the right to citizenship is being heard. While the law and the decision of the supreme court in the Schwimmer case remain as at present, we cannot be overly sanguine as to the outcome of this appeal. But it is a hopeful sign to see a lawyer of the eminence of John W. Davis representing Dr. Macintosh. No matter what the immediate decision may be, if enough citizens of the standing of Mr. Davis will interest themselves in such cases, the present ridiculous situation will soon be straightened out.

The Adult Educators were in town last week holding their national convention. Which is a reminder that there is to be a national conference on religious adult education, or the religious education of adults, or whatever it should be called, at the Presbyterian theological seminary, July 28 to August 2. It sounds like a date worth remembering. The International council of religious education can tell you all about it; 42 denominations are in on it. Dr. Norman E. Richardson is to be in charge.

Contributors to This Issue

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The CHRISTIAN CENTURY

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EDITORIAL

TWO separate lines of attack converged upon Bishop Cannon at the general conference of the Methodist Episcopal church, south. Neither was successful. The first was the charge that he and four other bishops had acted contrary to the laws of the church by their activities in party politics—referring, of course, to the fact that they were prominent in persuading dry southern democrats to vote against the wet democrat, Mr. Smith, in the last presidential election. The Southern Methodist church is explicitly and unreservedly dry, and it took the conference very few minutes to decide that for a bishop to take a hand in promoting the candidacy of a dry versus a wet candidate was not ipso facto equivalent to dragging the church into partisan politics. The church took its stand on the prohibition question and started firing a good while ago. If any party takes the opposite stand, it simply steps into the line of fire. The second charge, which was directed against Bishop Cannon alone, was that his speculations in the stock-market were inconsistent with the character that the church had a right to demand in its bishops. This indictment was supported by the names of a score of prominent laymen, including Mr. Josephus Daniels.

Methodists Exonerate Bishop Cannon

Where Careful Thought Is Needed

MR. DANIELS is reported as saying that he was "astounded and astonished" that the episcopacy committee should exonerate the bishop on this charge. He need not have been. If he had read the editorials in The Christian Century of July 17 and August 21, 1929, he would have been prepared for this verdict. No other was possible on the evidence. It was not shown then, and has not been shown by any evidence presented either to the episcopacy committee in Dallas or to the senatorial committee at Washington, that Bishop Cannon knowingly patronized a bucket-shop, or willingly allowed himself to be used as a decoy duck to bring other patrons to Kable & Co., or did anything that can fairly be called gambling. Nevertheless, it is not entirely clear that the church has learned all that it ought to learn from the episode. The bishop has been vindicated, but vindicated within a system which has itself not been subjected to scrutiny by minds keenly sensitive to its moral implications. The senate committee has not uncovered any illegality in his collection, use or report of campaign funds, but there are aspects of that matter which do not leave a good taste in the mouth and which, to say the least, have augmented neither Bishop Cannon's own dignity nor the prestige of the church. The conference committee has rightly exonerated him from the charge of gambling, but it has not dealt with the larger question of the ethics of speculation and of the whole acquisitive system of which it is a part. The churches—and not only the Methodist church south—need to go into solemn and thoughtful session with themselves and come to some mature convictions as to just what sort of activities in the promotion of public policies and what sort of personal financial practices are in the long run conducive to the maintenance of the good name of the church and consistent with its claim to moral leadership.

Putting Mexicans Under The Quota System

HAVING voted first on one side and then on the other, the senate has finally sent to the house of representatives a law that would subject intending immigrants from Mexico to a quota system based on the national origins scheme. This is the same system that now controls immigration from European countries. Up to the present the United States has placed no restrictions on immigration from countries in North and South America. The law passed by the senate would impose restrictions only on Mexicans. That, in fact, is one of its worst features. It singles the Mexicans out from among the other Latin Americans and thus seemingly discriminates against them. This discrimination is caused, of course, by the fact

that the Mexicans are the only incoming Latins whose numbers create an industrial problem. But the whole method which the senate has followed is a bad one, because it carries further the unfortunate precedents made in dealing with oriental immigration. A good case can be made for the wisdom of placing restrictions on Mexican immigration. But if this is to be done, why not do it by dealing with Latin-American immigration as a whole? And if this should be done, why not go ahead to wipe out the international vexations that now exist in relation to our immigration policy by applying the same system of quotas based on national origins to immigration from every country? The same results would be achieved that we now seek through what seems like discriminatory action. Our immigration policy would be given a rational basis and a coherence which it now lacks. And the international relations of the country would be improved.

Church News and Newspapers

THE general conference of the Southern Methodists formally rebuked the daily press for its reporting of charges made against bishops of the denomination. The incident is typical of many that occur. Our readers may be surprised to learn that, in regard to this case and other similar cases, our sympathies are largely with the newspapers. The claim of the Methodists in this case was that by publishing the charges filed against five bishops the newspapers gave the public a false idea as to the status of these leaders. It was true that a minister had filed charges. Any minister or layman of the denomination has a right to do so. But the church did not regard the charges seriously. After perfunctory examination, they were bound to be dismissed, except in the one case in which important issues were involved. Why, therefore, the general conference asked, should the press give publicity to the matter? And because the press did, public rebuke followed. When looked at, however, from the standpoint of the newspapers, the matter wears another aspect. There had been many rumors of impending action, but the conference refused to make any statement. However, information concerning the charges against the bishops, even citing the precise nature of those charges, was given to the press in Washington, Georgia. This is the home of the minister who made the charges, and it is probably a fair inference that this minister had something to do with placing this information in the hands of the reporters. If the minister doing this was a person in general repute, if the information which he offered was authentic, if it involved actual and formal charges against the chief officers of an important denomination, any definition of news would support the press in making the matter public. Too much of the direction of church life in this country goes on in shadowed corners and behind the curtains of denominational gatherings. The churches are justified in asking that news of their doings be true, but they are not justified in demanding the right to choose how much of the truth shall be printed.

The Treaty and the Outraged Tories

AS the three-power naval treaty written at London comes up for confirmation by its signatories the anguished cry of stricken patriots rises simultaneously from Washington, Tokyo and London. One would not think that a treaty which gave the United States the right to build a billion dollars worth of new warships in the next six years was much of a blow at the naval power of this country. But to hear Admiral Jones and Admiral Bristol and the other admirals of the general naval board tell it—with the helpful journalistic obligato of Mr. Hearst and the Chicago Tribune—this treaty is a pitiful surrender to the dark machinations of the other naval powers that are waiting to pounce on us at the first sign of weakness. One would not think that a treaty which gave Great Britain the cruiser strength for which she asked and left her completely "safeguarded" against a French or Italian naval building program was a very serious blow to her power on the sea. But to hear Winston Churchill and the 180 tories who have signed a formal protest tell it, the labor government has placed Britain at the mercy of the United States and shattered the very basis of the British commonwealth. One would not think that a treaty which increased Japan's cruiser ratio was likely to do any material damage to her naval strength. But from across the Pacific come the demands of naval officers that Admiral Takarabe, minister of the navy, resign in penitence for having involved his country in such an "unpardonable and injurious treaty." After listening to Admiral Pratt and Admiral Jones debate the technical issues involved in this treaty, and after contemplating the arguments by which Mr. Stimson attempts to prove it an achievement in the direction of arms reduction, the average man is likely to be too confused to determine whether he thinks it is any good or not. But when it turns out that the treaty is regarded as a calamity by the tories in every country, the same average citizen will conclude that it must have considerable good in it, after all.

Non-cooperation as a Going Policy

BECAUSE there have been few physical clashes in India recently the press apparently assumes that nothing of consequence is happening there. It is stated that the British authorities now have the situation "under control," and that the worst of the trouble is over. Nationalists are being sent to jail in large numbers; the fact that these imprisonments produce no outbreaks is taken to indicate that the backbone of the uprising is broken. We gravely doubt whether

such an interpretation is justified. The nationalist movement is officially pledged to non-violence. It may well be, therefore, that the present outward calm is really proof of the ability of the movement to control its own elements—something heretofore generally denied. On the other hand, there is every indication that the nationalists are beginning to make their other principal weapon, non-cooperation, felt. The boycott against foreign cloth and clothes, against the liquor shops, and against service under foreigners, is just starting to make an impression. In the nature of the case, it requires a little time for a program of non-cooperation to become effective. But when it does attain power, non-cooperation is a weapon of terrible destructiveness. Already there are warnings in England that a continuation of the boycott in India will throw another million English workers out of employment. Steamship lines tell of general cancelations of freight space. British commercial bodies in India are petitioning the viceroy to "take a strong course." If the nationalists can keep their movement from widespread violence and can maintain the policy of non-cooperation for another two months, England will face a genuine economic crisis.

Religious Drama Vs. Pageantry

WANTED: fewer pageants and more modern dramas of spiritual power. Such is the growing demand of the churches according to the findings of the religious drama section of the Church and Drama league convention recently held in New York. Every sort of church, from a circuit-rider's isolated rural parish to the new Riverside church of New York, brought its testimony to the power and effectiveness of drama as an aid to the spiritual life. Remarkable among such diverse elements was the unanimity of their findings. And yet, was it remarkable? The essence of pageantry is the spectacular portrayal of ideas. The essence of drama is the revelation of character. It was inevitable that the churches in reviving the use of drama should begin as drama itself began, with the appeal to the eye through pageants. It was equally inevitable that they should not stop there but go on to reveal character, especially character struggling with the deepest problems of the human soul. Is this bringing the theater into the church? It is bringing only the best of the dramatic art into the church, just as we have already brought much of the best of musical art. A theatrical writer may have done his job when he has sent his audience away entertained. A writer of religious drama has not done his job until he has sent his audience away uplifted, exalted, and deepened in its sense of fellowship with God and man. Thus far but few dramatists have had the power to write such plays—or, more accurately, to get them produced. Those who have done so now find their plays being used in churches, not as entertainment, but as an aid to worship.

An Experiment In Worship

REV. OMAR GOSLIN and Miss Alexander of the Riverside church reported that for the past year, with the encouragement of Dr. Fosdick, they have been using selections from the great dramas of the ages in just this way. They have worked out a series of dramatic services of worship for their Sunday evening meetings, building each one around some central theme of religious significance, choosing hymns, scripture, responses, and prayers in keeping with that theme, and making the climax of their service the presentation of some selection of a great drama. The young people of the church have produced these dramatic selections, and the supply of young people ready to enlist in this sort of service has grown steadily until it is now far larger than the church seems able to use. From such experiments may come the dramatic liturgies which the Protestant churches so sorely need if they are to conserve the beauty and the emotional strength of the Christian religion. But whether these come or not this much is certain: in the religious drama movement thousands of young people are finding their most sympathetic contact with the churches. It is a contact through which they not only express themselves but deepen their understanding of the secrets of character and the springs of human action.

Confirming Mr. Roberts

CONFIRMATION of the appointment of Mr. Owen J. Roberts to the supreme court came without difficulty. After its judiciary committee had reported favorably on the nomination, the senate gave its approval without even taking a record vote. For a few days it seemed that certain remarks on prohibition which Mr. Roberts was alleged to have made several years ago might rise up to obstruct his course to the highest bench. But the case was anything but clear, while the positive reasons in support of confirmation, growing out of Mr. Roberts' services as special counsel for the government in the Teapot Dome trials, were too important to be passed by. The whole succession of incidents, which began with the fight on the confirmation of Mr. Hughes, proceeded through the defeat of the nomination of Mr. Parker, and reaches its climax in the confirmation of Mr. Roberts, has been immensely salutary. It has been salutary for the country at large, for it has given millions of citizens a new understanding of the powers of the supreme court, and of the way in which that court, when composed of conservatives, can fasten a reactionary social and political policy on the nation. It has been even more salutary for Mr. Hoover and his advisers, for it has shown them the extent of public dissatisfaction with the court as it has been, and of the expectation that the President will use his appointing

power to place on the supreme bench men who will construe the law liberally and with a first regard for human rights.

Mr. Morrow Plays Safe

MR. DWIGHT MORROW lives in New Jersey and desires to be elected United States senator from that state. New Jersey is a wet state—it once elected a senator who said he would make New Jersey as wet as the Atlantic ocean. This senator was a democrat. The republican party in New Jersey has regularly faced a dilemma on the wet and dry issue. To maintain its solidarity with the national republican party it seemed necessary to take a dry stand. But, except in a presidential year, its candidates fear defeat at the polls if they conform to this policy. Mr. Morrow's candidacy confronted this dilemma.

Mr. Morrow has achieved high standing as a statesman, chiefly through his able diplomacy as minister to Mexico, and more recently through his services as a member of the American delegation at the London naval conference. He has generally been supposed to be a dry. Because his public career has been appointive rather than elective, he has not been compelled to take a stand on the issue hitherto. Now he aspires to be senator. If he runs as a dry, he may be able to win the nomination, but courts defeat at election time. If he runs as a wet he endangers his nomination by opening the door to a republican dry competitor who will carry off the dry vote and leave Mr. Morrow's fate in doubt as between himself and his other republican competitor who is also wet. The disclosure of Mr. Morrow's way of solving his dilemma has been awaited with interest. It has now been made, and is acclaimed everywhere by the wets as the most significant pronouncement on prohibition which has yet appeared from the critics of the existing law.

Our interest in the political aspects of Mr. Morrow's candidacy is subordinate to our interest in the merits of his position. Yet the political background of his utterance is important in interpreting the merits of his proposal. It must be kept in mind that Mr. Morrow's proposal is a shrewd attempt to resolve a dilemma which fatefully embarrasses his ambition for high political office. He resolves it by dividing the issue into two parts, its substance and its form, and by seeming to give the substance to the drys and the form or mechanism to the wets. Mr. Morrow pretends to accept neither the wet nor the dry label. He takes the side of prohibition as to the necessity of dealing drastically by law with the liquor traffic. He would not tolerate the return of the saloon. He repudiates the major premise of the wets that prohibition is an unwarranted invasion of personal liberty and declares that society has the right and must accept the duty of defending itself against an anti-social traffic which robs its citizenry of their normal powers and disqualifies them as responsible workers and parents and citizens. So long as prohibition is the law of the land, he favors vigorous enforcement and generous appropriations for that purpose. Thus far he aligns himself with the drys.

Though the prohibition movement is in principle sound, it has, says Mr. Morrow, chosen a mechanism of operation which is indefensible and impracticable. In throwing the burden upon the federal government by constitutional amendment prohibition has, in his view, undertaken an impossible task. He would remand this burden to the separate states by repealing the eighteenth amendment. He would have the "noble experiment" carried on "in forty-eight laboratories rather than in one." He points out the awkwardness with which the federal machinery operates in exercising police functions over the citizens in a matter so closely connected with their private habits, and particularly in those states and parts of states where the dominant sentiment of the people does not sustain the arm of the law. He would let those states be wet which wish to be wet and those dry which wish to be dry.

Of course, there is no touch of novelty in this doctrine. It is not only the orthodox program of the wets, except where the more opportunist among them hope to gain quicker action by focusing on a modification of the Volstead law, but it is "old stuff" to those whose memory goes back to the local option stage of prohibition. The answer to it is no more novel than the argument itself. And the answer is the most important result attained by the experiment in forty-eight laboratories to which Mr. Morrow refers as a *status quo ante* which he would now like to see revived. Unfortunately for Mr. Morrow's understanding of his own proposal, he never lived in one of those state laboratories where the experiment was tried out, or he would not so naïvely make his present proposal.

The chief result of that long and varied experiment of securing prohibition through the separate states was the discovery that prohibition could not be made effective in a land whose central government guaranteed the untrammeled right of interstate commerce. If these separate states were indeed *states,* in the exercise of full sovereign power, the Morrow theory would be worth considering. But their statehood has been qualified to such an extent by the surrender of so much of their sovereign power to the federal government that they are unable to function as against one another in respect to the transportation of commodities from one state to another.

The prohibition experiment in forty-eight laboratories ran afoul of this insurmountable difficulty. Who does not recall the unspeakable corruption at the borders between wet and dry states? And the construction placed by the courts upon the interstate commerce law by which shipments of liquor from a wet to a dry state were held immune against state enforcement action up to the delivery of the "original

package"? And the fiasco which this decision created in every dry state's attempt to enforce its own law? We repeat that the most important discovery of the long period of experimentation in forty-eight laboratories was that the experiment was itself handicapped by a condition which could be surmounted only by making the whole country a single unified laboratory. Mr. Morrow is offering something as new which was subjected to a forty-year test and found inadequate.

But Mr. Morrow seems to recognize the inadequacy of his major proposal and couples with it another which purports to be a cure for this very inadequacy. If elected senator, he says that he is prepared to vote not only for the repeal of the eighteenth amendment but for "the substitution therefor of an amendment which will restore to the states the power to determine their policy toward the liquor traffic, and vest in the federal government power to give all possible protection and assistance to those states that desire complete prohibition against invasion from the states that do not." The picture which these words are intended to create is that of forty-eight watertight (or booze-tight) compartments—the states of our federal union—whose right to ban and outlaw the liquor traffic shall not only be protected against illicit smuggling from a wet state, but shall be given precedence over the rights of interstate commerce, the federal government to become constitutionally responsible for such protection and such precedence.

If this proposal is sincere, if it is more than a theoretical fiction in Mr. Morrow's mind, it deserves to be considered on its merits. But it is hard to believe that its author sincerely intends it to be reduced to terms of actual legislation. Mr. Morrow does not undertake to write out the kind of amendment or law which his proposal would demand. Nor has anyone else essayed to do so. The difficulty in the way of carrying out such discrimination in interstate commerce is that it runs directly into the constitutional rights of the states to traffic freely with one another. It brings up all that nest of constitutional and legal problems which in an earlier day were connected with the institution of slavery and which led Lincoln to declare that this nation could not exist half-slave and half-free.

Those whose intelligence profited by the long experiment in forty-eight laboratories came to the unescapable conclusion that it was impossible for this nation to exist half-wet and half-dry. The nature of the liquor traffic is such that, as in the case of slavery, any attempt legally to segregate it into mutually exclusive compartments under our federal system will result in the continual wrenching and shaking of the very structure of constitutional government. Under stress of its present desire to be freed from federal prohibition, the liquor traffic will make fair promise to behave if Mr. Morrow will only reduce his substitute amendment to concrete legislative formulation and get it enacted into law. But once reinstated as legal, the liquor traffic will act precisely as it has always acted—precisely as any traffic which is inherently anti-social is bound to act when it is associated with gain—no law can regulate it if that law at the same time invests it with legality.

For Mr. Morrow to pretend that his proposal does does not mean the return of the saloon is disingenuous. Former Senator Bruce, of Maryland, a conspicuous wet, calls him to judgment on this point. "The instant effect," says Mr. Bruce, "would be to revive the saloon in ten of our forty-eight states. . . . We cannot hand back liquor control to ten of the forty-eight states without taking back the old saloon in each of the ten, and we cannot hand back liquor control to thirty-eight of the forty-eight states without taking back state prohibition, in some form or other, in each of the thirty-eight." All who urge the return of liquor control to the states, says Mr. Bruce, who favors a system of federal control like that of Sweden or Quebec, "are simply following each other like so many heedless sheep over the repeal fence without a thought of the miry ditch on the other side."

Mr. Morrow's doctrine cannot therefore be taken seriously. Nor was it, in our opinion, intended to be taken seriously, as a sincere contribution to the solution of the liquor problem. It was not intended as a contribution, but as an escape. Mr. Morrow shows himself to be a most astute politician. He knows that the possibility of repealing the eighteenth amendment is so remote as to be practically nonexistent. The thirty-six states required for its repeal cannot be found. Until there is a calculable chance of repeal, Mr. Morrow will not be called upon to put his secondary proposal for federal protection of dry states against wet states into concrete terms of law.

What Mr. Morrow is doing ought to be clear to any alert mind. By a wet proposal that is hardly more than academic he hopes to avoid the scylla of defeat at the hands of an electorate notoriously wet, and by paying tribute to the basic principle of prohibition and to the policy of enforcement which President Hoover is now following, he hopes to avoid the charybdis of alienating the drys. This is our reading of Mr. Morrow's mind. The question which New Jersey drys have to ask is whether or not they wish to represent them in the senate a man whose mind is capable of playing fast and loose in such a fashion with vital public questions.

Dangerous Religion

THE DANGERS of irreligion are manifold and obvious. The pulpit discourses upon them regularly. But let us be fair. Is not religion also dangerous? The answer is that it is; that it is deadly when it attempts to offer a short cut to safety; that it is safest when it frankly and fearlessly admits that the religious life is a dangerous enterprise but worth the risk.

The proposition has often been advanced that all

religion is essentially dangerous because it makes for superstition, unintelligence, oppression and other undesirable conditions which hinder both the happiness and the progress of humanity. Robert Owen undertook to prove, in his debate with Alexander Campbell, that religions are "a source of vice, strife and misery and a bar to the formation of a society embodying virtue, intelligence and good will; that they are maintained by ignorance and by the tyranny of the few over the many." Henry Elmer Barnes' proposal to substitute scientific method for organized religion as an instrument of social progress, far from being distinctively new, came just in time to be a contribution to the centennial celebration (if there had been one) of Mr. Owen's pronouncement. The French revolution undertook to abolish Christianity and substitute the worship of reason because Christianity as an organized institution in the period immediately preceding had been closely allied with injustice and oppression. A little later a Frenchman, in presenting a beautiful building to that oldest literary society in Europe, founded in Toulouse in the fourteenth century as the "College de gai savoir," specified that it should be used for literary and scientific meetings, but not for discussions of religion or politics, for, he said, "I love those things which make for harmony and good will among men, but I hate those things which make for hatred and strife." The widely advertised dictum of the Russian communists that "religion is the opiate of the people" was a repitition of the old indictment of religion as the support of the privileged classes as against the rights of the common man.

These are not mere diatribes against religion. There is a serious element of truth in all of them. The institutions which religion creates have always had a tendency to become the bulwarks of the existing social order and of the special interests of those who are the most favored and the most influential in that order. Such institutions may serve, and actually have served, many useful purposes; but they render their service subject to the grave disadvantage of sanctifying social arrangements that are inhuman and that would be seen to be intolerable if they were not fortified by the blessing of religion's representatives. Religion that allows itself to become the uncritical champion of the status quo is dangerous religion. It sets the brakes on the wheels of progress. It gives sick society an anesthetic when it needs a remedy. It sends up a cloud of befogging incense at the very spot where clear and discriminating vision is most necessary.

Wrong religions have generally been considered dangerous. That idea—true enough in itself, no doubt—is at the root of all honest intolerance, and intolerance is one of the dangers of religion. Or, if one observes that the irreligious are equally intolerant, or more so, but about different things, then let us say that it is the danger of cloaking intolerance in a mantle of piety and disguising a human vice as a Christian virtue. At their best, the faggot and the thumbscrew of the inquisition had a benevolent motive—to curb the dangers of erroneous religion. The danger was twofold: to the heretic himself, and to those whom his teaching might corrupt. The object of coercion was to save the patient, if possible, and in any case to stop the spread of the spiritual pestilence. The first of these activities was likened to saving a maniac from self-destruction; the second, to killing a mad dog. All of these flattering analogies to pestilence, dementia and rabies have a respectable tradition of use by the defenders of the faith. Pius X declared in an encyclical in 1907 that modernist books ought to be kept from the hands of students even more carefully than immoral and pornographic books because they are much more dangerous. He was thinking of them as the carriers of a deadly plague, and so described them.

In the writings of the saintly Augustine, who died just one hundred years after Christianity itself had gained toleration in the Roman empire, the theory of intolerance is for the first time fully stated. Heresy is a fatal disease which must be cured by force if it cannot be cured otherwise. The patient will thank you for it when he recovers; and if he dies under the treatment, that is no argument against the procedure. No system of medicine is 100 per cent successful. There is a striking and instructive contrast between Augustine's defense of compulsory orthodoxy and the impassioned appeals for religious liberty which are to be found, for example, in the writings of Tertullian and Lactantius, who lived, respectively, two centuries and one century earlier. The thing that made the difference was that in the interval Christianity had ceased to be the minority and had become the majority party. Minorities are always in favor of religious liberty. The test of their tolerance is not what they say while they are still minorities, but what they do when they become majorities and get the power to do what they like.

Through the greater part of the history of the Christian era, the idea has prevailed that one form of religion is safe and saving, and all other forms dangerous if not damning. It is now generally conceded that the dangers of intolerance are greater than the dangers of erroneous religion—especially since even the relatively orthodox are by no means certain that the heretic or the heathen will go to hell, or even that there is a hell for him to go to, while the evils of intolerance are manifest and immediate.

The shift of the center of interest in religion from salvation in another world to certain practical results which at least begin in this, has entirely altered both the problem of religious toleration (for those who accept this view) and the question of the dangers of religion. If religion is dangerous now, it is for some other reason than that you may be damned for professing the wrong kind.

To people whose interest is centered in this life, whether on a high or on a low plane, religion has possibilities of danger if it produces any effects in

that field of interest. A religion which nobody needs to fear can only be one that produces its results, if any, outside of the area of interest. A religion which aims at no result this side of the New Jerusalem cannot matter much, one way or the other, to persons who are primarily concerned about life in New York, or Chicago. Except in one way: it can take their minds off of Chicago and New York. It can erect standards of virtue and value so remote from the present scene that bad citizenship or anti-social behavior appear to be consistent with good religion. But any religion with which these are consistent is not good religion. It is, in fact, dangerous religion—the most dangerous of all forms of contemporary religion.

Any religion which leads men to tolerate the intolerable, to apologize for the inexcusable, or meekly to endure remediable evils is a dangerous religion. Such a religion is truly "the opiate of the people"—which is at least part of what the bolsheviks meant by their shocking slogan. The religion which they had seen dominant was an opiate. So is any religion which gives its blessing to injustice or to the tyranny of class or custom, or interprets as the will of God conditions which are the results of the selfishness, the rapacity or the stupidity of men.

There has been an immense amount of that kind of religion in the world; more perhaps, in the aggregate, than of any other sort. Whatever merits these religions of acquiescence and respectability may have had, they are bad and dangerous. The doctrine that all men should be "content in that state in which it has pleased God to call them" is the doctrine by which the rich preach contentment to the poor, masters preach submission to their slaves, tyrants—whether royal or industrial—preach docility to the oppressed—and call it the will of God. Such a doctrine is blasphemy, even if a bishop proclaims it. It is a religion dangerous to human rights. A religion which glorifies unhappiness, emptiness, dullness, is a dangerous religion. A religion which exalts an institution, or the customs of contemporary society, or even conventional respectability above considerations of concrete human welfare, is a dangerous religion.

These are dangers from religion misconceived or misapplied. But every religion is dangerous in some direction, if it is alive. Jesus himself recognized the futility of a too safe religion. "I came not to send peace on earth, but a sword." This is a paradox. Did he mean it? Of course not, literally. Nobody ever means the surface meaning of a paradox. But the deeper meaning of it he meant tremendously. He meant that his religion was intended to make a disturbance in the world, to do something to individual lives, to alter the relations between men, to affect the course of civilization. The preaching of his message was dangerous to him, and it has been no less fraught with peril to those institutions with which it has come in conflict whenever its representatives have been faithful to their trust. "Religion and poetry," says Santayana, "are identical in essence, differing only in the way in which they are attached to practical affairs. When it intervenes in life, poetry really is religion; but when it only supervenes upon life, religion is poetry." Anything that "intervenes in life" is dangerous: to good things if it intervenes for evil; to bad things if it intervenes for good.

A religion which does not intervene in life, and therefore become dangerous to those agencies and institutions which are hostile to human welfare, merely cumbers the ground. This does not mean that the church itself, as an organization, must be forever crusading against whatever real or fancied evils its leaders of the moment conceive to be most threatening or most vulnerable, but that the very spirit of religion must make men consistent rebels against wrong and foes to all the foes of human happiness and welfare.

The religion of Jesus does not encourage a timid, safety-first attitude to life on the part of its adherents. It promises victory, but not security. It warns us against the moral dangers of a pusillanimous safety. But the flower of a sufficient safety is plucked from the thistle of danger. The sea, with all the instability of its waves, the ebb and flow of its tides, the shifting of its winds, makes a surface upon which men may travel with reasonable assurance of arrival at their destinations. The resultant of all its fluidity and mobility is a fairly dependable field for travel. No single wave can be trusted, but the sea can be. Every wind is fickle, but all the winds together can be relied upon to get the vessel into port. Life is like that—unpredictable, dangerous, in its details; but as a whole worth trusting. One can fling oneself upon it as on the bosom of God.

True religion calls for a similar commitment to the hazards of a great human and spiritual enterprise without guarantees or sanctions. It is a summons to dangerous living—which is the safest kind there is.

Murder, Its Use and Abuse

A Parable of Safed the Sage

I HAVE a friend who is a Vegetarian. And he beheld me in a Restaurant engaged in the destruction of a Beefsteak. And he set down his plate of Baked Beans and said unto me, Thou shalt not kill.

And I said, I have killed but one small fraction of a Steer, and the residue thereof hath brought joy to so many other men that I think the Steer may be glad of it. But thou art destroying the life of an hundred Beans.

And he said, That is Different.

And I said, Everything is different; yet is the Bean a thing of life, and he who doth eat it, whether on his knife or fork, doth murder the Bean and cut off its hope of Posterity.

And he said, The law of God is, Thou shalt not kill.

And I said, The law of God is, Thou shalt kill every time thou dost draw breath or eat food or drink water. There be in the world four hundred millions of kinds of bugs, and it is still nip and tuck whether the more or less Human Race shall survive or the Earth shall be given over, as is Ephesus and many another glorious City of the past, to the Pestilential Mosquito and the Bubonic Bug and the Cimex Lectularius and the Pediculæ.

And he said, I would not count that man among my friends who doth needlessly set foot upon a worm.

And I said, I learned that out of the same Book, but considering what the Worms intend to do to me, and how soon they will be doing it, I am in no remorse about Worms.

And he said, Is there not room upon this ample Earth for all its forms of Life?

And I said, One hundred years ago, wise and godly men said, The House-fly is evidence of the wisdom and goodness of God, for he carryeth away the putrid leavings of thy food. Whereas, the truth is that this ample Earth is not big enough for the House-fly and the more or less Human Race. And as life ascendeth, Mary's Little Lamb doth murder the tender Grass, and Mary doth murder her Little Lamb, and in due time Mary doth nourish more tender Grass which doth nourish more tender Lambs which nourish more Marys, and so the merry round of murder doth go on.

And he said, If thou hadst been present at the dawn of Creation, how mightily thou wouldst have aided!

And I said, The same idea hath now and then occurred to me, but I do not affirm it, being modest.

And he said, In what ways wouldst thou have improved the Universe?

And I said, If I had been there and had been as now I am, a worker together with God, I would have said, We are making Man and other things with ability to take in Oxygen into the Lungs direct from the Inorganick World and without murder; and with like provision with regard to Water and Hydrogen; come, let us make it unanimous, and equip all kinds of animal life with Stomachs which will take in the Carbohydrates without murder; it will require little change in our Creative Machinery, and we can limit the forms of life and not have big Fleas with little Fleas to bite 'em and these with others *ad infinitum*.

And he said, Would thine have been a better world?

And I said, I am not sure of that, and I accept this one on faith, and am trying to mold it nearer to the heart's desire. Margaret Fuller, in her Flamboyant Feminism, proclaimed, I accept the Universe; and Thomas Carlyle said grimly, Egad, she'd better. I have accepted it, and few are getting more fun out of it.

So we paid our checks and passed out, each in his own way to make the best of this murderous and blessed world.

VERSE

Three Gods

ONE God there is who loves to trace
The Atom's acrobatics
And regulate the Human Race
By higher mathematics.

And One, benevolently smug,
Promotes the good of All,
But finds it handier to drug
The individual.

And there's a God would sink the Race
And swallow up the Whole
Sooner than bid one man abase
The bearing of his soul.

WILLIAM P. CAMPBELL.

May

HELP me to bear Thy Spring, dear Lord! to bless
Each precious and eternal loveliness!
The silver sheen
Of fresh things, shy and green;
The wistful lure of lilacs drenched with rain;
The old ache trampling in my heart again!

LAURA SIMMONS.

Apocalypse

I ASK for heaven no brighter blue than this,
No street more golden than this quiet lane—
The bending, sun-flecked branches stoop to kiss
The shadowy bank, where lately summer rain
Has come to garnish thus the common sod
And make each blade of grass a glittering gem.
Lo! here I see the temple of our God,
The holy city of Jerusalem.

RUTH FROST.

Growth

LOVE came with a fragile flower,
Carelessly I lost it.
Love brought me a golden gift,
Far away I tossed it.
Love asked me to walk his path,
Scornfully I crossed it.

Love brings me a cooling cup,
Humbly I receive it.
Love sits down to share his loaf,
How can I believe it!
Love shows me a way of life,
Now I cannot leave it.

REBECCA MOORHEAD LEETE.

The Color Bar in the Churches

By S. Ralph Harlow

ALTHOUGH it is an old, old wound, as old as the nail prints in his hands upon the cross, it still drips blood; crimson, warm and running from an open sore. Of this cruel wound H. G. Wells writes in no uncertain words: "I am convinced myself that there is no more evil thing in this present world than race prejudice, none at all! I write deliberately —it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any sort of error in the world." If you think that Mr. Wells exaggerates, try an experiment. Suggest that at the next church supper your minister be asked to invite the members of the nearest Negro congregation to be your guests. Then listen to the remarks of your fellow Christians.

No Race Fellowship Wanted!

Recently I chanced to be in a church where such an experiment was suggested. This church is not in Texas or in South Carolina, but in New England. The Negro church, which the minister proposed to invite, is made up of an exceptionally self-respecting group. The Negro minister and his wife are people of training, culture and character. The church deacons raised no objection to such a plan, though they displayed no warmness for the proposition. Word reached the ears of one of the women's organizations in the church, the organization which was expected to serve the next church supper. That week they were holding a bridge party. The bridge party turned into an indignation meeting. An ultimatum was drawn up and sent to the minister. If he persisted in his "Fellowship plan" they would not be present at any such supper, let alone help prepare the meal.

The minister met with the group to talk matters over. He met hard, set faces. Not one woman in the group stood with him, not one suggested that the Christian religion was founded by one who declared, "By this shall men know that ye are my disciples, that ye have love one toward another." "See how these Christians love one another!" an old Roman official had written, back in the days when the figure of Jesus was less cluttered with creedal and theological significance than obscures him today. The minister abandoned the attempt to bring these two Christian churches into any closer bond of fellowship.

This church is not out of step with her sister churches. We know that south of Mason and Dixon's line no such friendly overture would be considered by even the rashest of Christians. Only in small groups, such as the Fellowship of Reconciliation, at student conferences, where the church is generally under fire, will such forward steps toward friendliness be found. Certainly not in the churches. This attitude is typical, typical of the church members north and south. They will listen to a good quartette sing "spirituals," or to Roland Hayes sing in German, Italian or French, but they want little fellowship with their Christian brothers and sisters of a darker skin.

Stamping Out of the Classroom

For several years I have been trying to encourage the thinking of a group of young women at Smith college. In a course open to juniors and seniors we discuss together some of the outstanding problems of our present social order. Every year it is the same story, heat rather than light, when we come to the problem of race relations. A senior gets up and stamps out of the room when a leading Negro speaker is trying to throw light on race relations. He is an honor graduate from Yale. "But," as one attractive member of the class exclaimed with much feeling, "I just can't stand seeing a nigger up there where only a white person ought to be." She is a member of the Protestant Episcopal church, but she might be a Baptist, Methodist, Presbyterian or Congregationalist for all that. And she reflects the attitude abroad in her congregation back home.

This week I was in a church where a colored family have tried to worship. There is no colored congregation in the town. The man is a graduate of Lincoln's Inn, England's most famous law school. In his class were members of the house of lords, some of whom have invited him to their homes for week-ends. To discover just how cruel, how bigoted, how deep this old wound of race prejudice is, he must needs come to Massachusetts, proud of her heritage of "freedom and democracy."

Offending Against a Little One

The family lived in some dark rooms in an office building. The baby boy and the wife did not get enough sunshine and their health was failing. The father bought a house in a neighborhood surrounded by good church people, some of them members of the same church he had joined. There is no need to go here into the disgusting efforts of those church members to make life hell for that family. Midnight telephone calls with insulting and vile language, open slights and aggressive acts of hatred by day, were among the efforts these fellow-Christians made to show their revolt from the spirit of their Master. Yet who of us can throw at them a stone? Was not their action *typical* of church members in such a situation, rather than *different?*

The little boy has been stoned several times by the children of the neighborhood. He has been troubled with convulsions which the doctor declares are due to "extreme nervousness." Well, what would happen to the mental and physical life of your child and mine exposed to such group action?

Last summer, while on a train in southern France,

I had a ray of hope. On the same car I noticed a group of well-dressed, intelligent Negroes. Soon I found a way of introducing myself to a member of the group whom I discovered to be a doctor from Chicago, a man whose reputation as a specialist in a certain line is known all over the United States. During the war the government sent him to France on an important medical mission. After our introduction he said to me, "I would never have spoken to you had you not approached me first." Said I, "Not even had I been a German?" "Oh, yes, had you been German, or French, or Italian, I would not have hesitated. But I like to avoid insults." "What a shame that the only people you have to avoid are your fellow countrymen," I added.

The doctor and I soon became friendly and he told me that year by year he brings over to Europe a group of leaders of his own race, "that they may know what it means to be freed from the degrading influence of race prejudice." Later he introduced me to that group, teachers, lawyers and doctors. We had several hours of real fellowship together. When I told them that at Smith college a colored girl had made the all-Smith basketball team and was one of the most popular girls in her class, that another had been pianist for her class, they told me that they could hardly believe such things to be true. A young teacher exclaimed, "Just to know that in America is a college where such a spirit can be put into practice by the students is an inspiration."

Prejudice and Catholicism

Then my friend, the doctor, sent this ray of hope. He announced that the Negroes were received with far less prejudice in the Roman Catholic church than in the Protestant, and that Catholicism would sweep the Negroes of America into its fold in the next fifty years. On my return to the states I started in to investigate this statement. My friend was over-optimistic. The same deadly prejudice runs through all our churches, Protestant and Catholic alike. The form of service of the Catholic church lends itself less easily to a display of such prejudice than in the Protestant form, but here are a few facts:

Within the past ten years only two Negroes have held the office of priest in the south where the mass of Negroes live, Father Dorsey and Father Uncles. These two priests are shunted around in little missions while the Negro Catholic congregations of any size are placed in the care of white pastors. In many cities, even on the border, such as in Baltimore, a bulwark of the Catholic church, Negroes are informed that they are not desired at certain masses. When the Catholic church tells folk to stay away from the service of the mass, prejudice is running deep. A relative of a member of St. Francis Xavier in Baltimore told me that Negro communicants are told that they can come to the early six o'clock mass only. To partake of the body and blood of the Lord, who died for all, one must needs rise early if one is slightly colored.

In the Roman Catholic parish in Upper Marlboro, Maryland, a six-foot partition was erected down the length of the church, not to divide the sheep from the goats, but to divide fellow communicants on the basis of race alone. Moreover, the whites and blacks enter by separate doors. Negroes there are permitted to partake of the host only after all the whites have received. Thus is the body and blood of Christ divided.

The Race Bar at Mass

In St. Louis the Roman Catholic bishop announced recently that Negroes are not welcome in the cathedral, and a similar case has happened at Brooklyn. And there are Catholic hospitals that will not receive colored patients, not only in the south but in the north. Detroit has such a hospital.

In the matter of taking Negroes into the ministry of Christ the Roman Catholic church is less progressive than the Protestant churches. A Negro friend of mine, himself an ordained minister of the Protestant Episcopal church, told me of a conversation he had with Archbishop Ireland and Cardinal Gibbons, in which they frankly said that they did not wish to encourage Negroes to study for the priesthood. The only Negro priests who hold pastorates in America today, so far as I have been able to discover, are Father Theobald of St. Paul, Minnesota, and Father Duchette of Detroit.

Some years ago there was a very brilliant and eloquent young Negro priest in Baltimore named Father Plantagenet. He was the assistant pastor to the white priest and noted for his interest in civic affairs and his love for his people. Everybody, including himself, assumed that he would succeed the old German pastor, who was very aged. When the pastor died, a young assistant, acknowledgedly the inferior of the Negro priest, in ability, was made pastor and the Negro priest was not advanced at all. The shock of being forced to believe that the church, which he loved so dearly and to which he had given his life, discriminated against him because of his race caused this Negro priest to lose his mind. He died insane.

The Impotent Gospel

My observations lead me to the conclusion that while there is more profession of freedom from race prejudice among Roman Catholics, the facts do not justify their claims. Not that we should rejoice in this weakness of our Catholic brethren, but that the facts should shame us all the more as we discover how impotent the gospel seems to rid us of this evil and to heal this open sore.

In New York city the Church of the Heavenly Rest is working out an experiment in fellowship to which I would like to call attention. The congregation is holding socials and suppers to which they invite members of other races, including Negroes, and these gatherings have proved a real adventure in that spirit which must have been in the mind of our Lord when he prayed that "they may all be one that the world may believe." May I suggest that any churches

which have made like adventures toward Christian brotherhood write letters to The Christian Century to encourage those of us who are seeking such fellowship and are shamed by the lack of it in our midst.

Youth Is Beginning to Wonder

A freshman from Georgia was in my office a few weeks ago. On the desk lay a copy of that book, "And Who Is My Neighbor?" The young woman picked up the book and began to look through the pages. She saw at once that the book dealt with race prejudice. Looking up, she said, "Do you know, I have often sat in church at home and wondered about this thing. Through the open window I could see Negroes passing, and then, as I listened to the reading or the prayers, *somehow something seemed all wrong.*" That is it—youth is beginning to wonder, to wonder at the fearful inconsistency between "the reading and the prayers" and this thing, race prejudice. What will the church do about it?

Yesterday, in the large assembly hall here at Smith college, the highest awards in the way of insignia were given to those students who had earned the right to wear the "S" pins. To earn this right, one must be an all round girl, athletic, friendly, in good scholastic standing. From a student body of two thousand, only six new pins are awarded each year. Of the six students to receive that honor yesterday, one was a colored girl. No one received such spontaneous applause from the eighteen hundred girls in that assembly as did this young woman, not because she happens to be a Negro, but because she was the most popular choice, and because they know that there does exist a vast amount of discrimination against members of her race. One could not help but wonder whether all this anxiety about the "colleges" is necessary and whether there ought not to be more about the "churches." Give youth a chance, expose them to more friendly contacts with members of other races, and this blighting prejudice will vanish, this open sore be healed. What prejudice is being broken down in your church?

Frenzied Feminine Finance

By Elaine Goodale Eastman

I HAD baked, by request, a handsome cake, to be displayed for sale among a variety of similar confections. In the due course of events, another woman was moved by a sense of duty, or a sentiment of friendship, to buy my cake. I responded in kind, and our respective pieces of silver clinked together in the treasury of a feminine organization. Was there any gain to the said treasury, over and above the value of the silver contribution?

This, and other devices equally naive, obviously took their rise in the days of our financial minority, when we women had nothing to give but our time, our unprofessional knack, and such household supplies as could be utilized without directly invoking the favors of a magisterial male provider. Both the price of the cake and the materials thereof came out of the housekeeping allowance. And, of course, you remember the story of the old-fashioned farmer and the incubator. "Who in heck wants to save a *hen's* time?"

Woman's Time Has Money Value

In these more modern days a hen's time, or a woman's, is estimated to possess a definite money value, actual or potential. Scientific efficiency is something more than a phrase. Suppose that we are merely "home makers" within the meaning of this year's census; it is still worth forty cents an hour, or thereabouts, to perform the simplest household task, and an expert commands much more. If the hours devoted to making and selling "fancy articles" for the average church fair were calculated at a reasonable rate, what would become of the assumed "profit"?

Moreover, women have now something more than a finger in the business and financial pie. Millions of us are "gainfully employed," while other millions possess independent bank accounts. I believe it has lately been ascertained that about half our capital wealth is in feminine hands. What excuse remains for tactics which may have been useful, or even inevitable, while husbands and fathers held the purse-strings?

Let us seriously consider these "money-raising stunts of the old-fashioned type, which are time-consuming, and in themselves bear no relation to the proper work of the organization," in the words of a national officer of the progressive League of Women Voters. The favored methods seem still to be the traditional fairs, food sales and public suppers, with the somewhat newer rummage sales and sales on commission, moving picture shows to which tickets are sold for a share in the profits, and card parties to which admission is charged, and at which prizes are usually offered. Not only do these activities bear no relation to the proper work of the church, or of an organization with a purpose, but they defraud it of time and energy for which no just money equivalent is forthcoming. More, I believe that some of them are actually demoralizing.

The End and the Means

In Massachusetts, for example, the law is broken at every bridge party given "for charity" or to fill the coffers of a society. I have seen lotteries and poorly disguised gambling devices sponsored by women of high ideals, who seem to think it necessary

to relax their standards "for a good object." The average movie can scarcely be termed an elevating amusement, yet plays in no way better than average and reeking with sex are sponsored in the interest of fine civic undertakings. I may be wrong, but it would appear to me that our consistent influence in behalf of the good life is of more permanent value than any money which may be gained by questionable means. The collection and sale of used clothing and other discarded articles is useful, if not overdone. So is an occasional entertainment of a high order, either professional or amateur. But why must we, as thinking human beings, deliberately seek to promote more card-playing and movie-going among women and young people?

It can hardly be denied that frequent and well-advertised sales, especially of food, compete somewhat unfairly with local bake-shops and with those whose livelihood depends upon their business and who are required to take out licenses. Any intrusion by amateurs in the business world must be regarded as of doubtful expediency.

It is often claimed that the social side of these events is their sufficient justification. This may have been true in pioneer days. Possibly it is still true in remote rural districts. The women I know seem for the most part to have more social engagements than they can meet with ease and real enjoyment. It is my impression that they often become more or less reluctantly involved in affairs which offer little more than another excuse for a new frock, and for the incessant, rather meaningless activity so characteristic of our day.

Quasi-Commercial Sociability

My choice, I confess, would be for a purely social, as distinguished from a quasi-commercial, event. I like to meet my friends without ulterior purpose, other than the pleasure of their company. It is true that in the Ladies' Aid and in clubs of the more democratic type, you meet women not in your "set," and to mutual advantage. A common object or interest is unquestionably good, but why complicate it with the strain and weariness of a chronic struggle to raise funds?

Again, it is suggested that certain leisure-class women, usually middle-aged, of the type who make church and club activities their main interest in life, really need this field for self-expression, including the chance to display executive and financial ability. A little study may enable some of these to find more fruitful openings for hitherto wasted talents.

The methods which I have ventured to criticize cannot be really necessary, since not all employ them. I am informed that the Christian Science church is financed entirely by a per capita tax of not less than one dollar a year, added to voluntary offerings and the net profits of the Christian Science publishing society. But a high officer of the General federation of women's clubs writes in answer to my inquiry: "It seems very hard to educate women up to the idea of quota giving, rather than using up so much time and energy in the numerous small ways of raising money."

In the little city of Greenfield, Massachusetts, there is a large and thriving Baptist church which lately announced itself as "supported entirely by tithes and free-will offerings—no public suppers, food sales, rummage sales, or money-making schemes of any kind." The minister, formerly a New Hampshire farm boy who worked his way through college, is clearly a man of direct and forceful type, having only to be convinced that a thing is "right" in order to put it across. He tells me that the experiment is so far proving successful from every point of view. Not only is more money obtained in pledges, but "a new spirit has come over the parish and better work is being done in all departments. People are giving service, instead of trying to raise funds." The work of the women's society is now "largely missionary in character," social occasions abound, more pastoral visits are made than ever before, and the membership is increasing. A friend goes straight to the heart of the matter when she says: "If a church is not of such outstanding value to the community as to command direct financial support, it had better go out of business!"

Blind-man Attitudes

My point is that the attitude of a blind man selling shoe-strings on the street corner is unworthy of any cause which can and should be supported strictly on its merits. Instead of anxious concentration upon the wherewithal, let us think freshly on social problems in our time, and let us concentrate upon fundamental service. It may be that our people have become bored or dissatisfied, and not without reason. It is possible that they have fallen into the habit of being begged, coaxed, or hoaxed into giving, and have never stopped to consider that every decent citizen is willing to pay a fair price for value received. This attitude, and not one of half-hearted "charity," or conventional generosity, is the attitude to cultivate.

I have even gone so far as to wonder whether we may not have been carried away by the prevailing tendency to think of money as in itself of paramount importance. The widow's mite is hardly likely to be overvalued in these realistic days. What if it could be shown to the satisfaction of the doubters that by loving self-denial and the exercise of patient thought better results could be accomplished than by the expenditure of many easily won and quite soulless dollars? For the unwholesome emphasis upon money tends to glorify unduly its possessors, while brains and true disinterestedness are thrown into the shade. Who has not heard of a patriotic society where husbands and fathers brag more or less openly of the round sums it has cost them to put wives and daughters in high office?

I was once a member of a small group organized for the intensive study of civic problems in our town. It was determined to begin work by soliciting for tables at bridge, together with prizes and lavish re-

freshments for the same. No special object was in view, but it was thought well, on general principles, to have "something in the treasury." I do not claim that the sum thus raised could not be spent to advantage, but I should prefer to approach the situation from a different angle. After we had become sufficiently interested, by dint of serious thought and personal investigation, in some real need of the community, much larger sums should come quite naturally and without confusion of purpose.

Why must we be paid "to be good," like some unfortunate children? Why should the public be "kidded" into some form of painless giving?

Let us not, as women, and as advocates of the "higher life," yield to a materialistic philosophy. Some optimist offers from time to time a liberal money prize for a "great poem" or other work of genius. Did anyone ever hear of genius responding to the call? Go to—for a hundred thousand dollars I'll write you the poem of the century! For a round million I guarantee to produce a hero—or a saint!

If not, why not?

In a word, is not an ounce of idealism, at this stage of the world's progress, worth a ton of hard cash?

Our Neighbors, the Mormons

By Arthur J. Hansen

ABOUT a score of Protestant ministers occupied the balcony of the Mormon tabernacle at Salt Lake City one night recently. By the courtesy of its church officials they were invited to witness the pageant, "The Message of the Ages," which crowned the centennial celebration of the Church of Jesus Christ of Latter Day Saints.

The music and pageantry were superb. The ten commandments, the sermon on the mount, and the revelations of Joseph Smith were accorded their "proper" places in the mighty drama. The impression created varied with the mood and the religious complexion of the spectator. All must have been deeply impressed by certain scenes that made a universal appeal. Some were impressed by other scenes that peculiarly touched upon their experience. When the Mormon pioneers were shown on the long trek to the Salt Lake valley, laboriously wheeling their handcarts, women who sat in adjoining seats in the balcony were seen in tears.

Is It a Christian Church?

Upon leaving the tabernacle and crossing the temple grounds, with here and there flowers abloom in a riot of colors, one looked up at the pinnacles of the temple bathed in light with a sensation that must have been akin to the feeling of the devout Jew attending the temple feasts at Jerusalem in bygone days. To mingle with the throng who keep holyday and to share in the glorious religious pageantry is a stimulating experience.

Such an occasion naturally raises the question, "Is the Mormon church a Christian church?" We are frankly perplexed. It claims to be "the church of Jesus Christ." The contents of its teachings, judging from this centennial pageant and from an examination of the textbooks used by the Mormon church school, is approximately two-thirds in agreement with evangelical Christianity. A tourist who attended the tabernacle service on an ordinary Sunday morning reported that the apostle had preached a good Baptist sermon. Perhaps this furnishes additional proof that the apostles were Baptists!

But there are other times when the emphasis may be placed so entirely upon distinctive Mormon doctrines and practices that the "saints" seem to be preaching a different gospel such as Paul warned the Galatians to guard against. In centers where the Gentile influence must be reckoned with, the tendency is to emphasize the New Testament teachings more than it has been accustomed to do in communities that are wholly Mormon.

However there is point to the question, and it can be asked with better grace than perhaps in some other cases, "Is the Mormon church a Christian church?" The writer is not competent to answer that question, except to say that in some degree it is Christian and that its Christian factor is constantly being raised to a higher degree.

Living with Mormon Neighbors

With us who live within the Mormon empire it is a practical rather than an academic question. Within a radius of two miles of the church office from which I am writing I can count 22 Mormon churches. A map locating all the churches of this city (Ogden, Utah) together with our particular church constituency hangs on the wall before me and affords serious reflection. We hobnob with the Mormons in our clubs, and never know the difference, or we mix in a friendly game of volley ball. The Mormon gymnasium in some respects is our Y. M. C. A., and almost justifies the withdrawal of the Young Men's Christian association from Utah.

It is not unusual for a funeral to be conducted jointly by a Protestant clergyman and a Mormon bishop. Each offers the best consolation of which he is capable, and the bond of sympathy is strengthened. Our young people intermarry, and this creates one of our most serious religious problems. There is a tendency for the newlyweds to affiliate with neither church in order to avoid dissension. Sometimes that tendency and its motive weaken with the passing of the years.

One hundred years of Mormon history have shown remarkable growth and progress. However, any thoughtful observer knows that growth is no true index of value and that everything that continues is not "of God," Gamaliel to the contrary notwithstanding. But the progressive spirit encourages the hope that the Mormons will yet build a true church of Jesus Christ for the present age.

The New Poet Laureate

By Winfred Ernest Garrison

IT IS impossible that the British king and prime minister should not have known what they were getting when they extended the laurel to John Masefield and invited him to become the successor of Dryden, Tennyson and Robert Bridges as poet laureate of England. He has gone on record with statements of his poetic faith and mission too clear to be mistaken and too familiar to be overlooked. If they had wanted a poet of imperialism—even of a chastened imperialism which begs mercy for "frantic boast and foolish word" and abjures trust in "reeking tube and iron shard"—there was Kipling, the popular choice of millions in England as here, though perhaps he would have refused the honor now, having been disappointed before. If they had wanted a rhyming sycophant to chant sonorous lauds to the reigning house and celebrate royal betrothals, marriages and births, anybody who could write verse at all would have done better than Masefield.

The only reasonable expectation with regard to the new laureate is that he will be the poet of the English people as he sees and knows them, not the poet of the royal family and the army and navy. And the England that has most deeply impressed the imagination of Mr. Masefield is a country consisting chiefly of people who have to work very hard for a living but whose hungers of heart are as compelling as their appetite for food, whose drudgery is mingled with dreams and who, in whatever squalor of city slums they may live, can never wholly cease to look for a better city whose builder and maker is God. He writes as a man who has lost his illusions, if he ever had any, but has kept his faith.

Up from Greenwich Village

The picturesque contrast between the honor recently bestowed on Mr. Masefield and his early status as cleaner of cuspidors and washer of beer glasses in a Greenwich Village saloon can easily be overworked. He was a boy then, just off the sea, and he took that job because, when work is hard to get, any job is better than no job at all. But a saloon porter in whose brain the rhythms of poetry are already beating is no ordinary saloon porter—at least according to conventional estimates. When he got his next job, at a dollar a day in a carpet factory, his first purchase aside from food was a copy of Chaucer. It was an appropriate choice, for he had it in him to write, as Chaucer did, the pageant of all sorts and conditions of men, and with the grand Chaucerian swing which revealed it as epic stuff. Not that his style or material was copied; they would not have been Chaucerian if they had been; but the master marshaled him the way that he was going and sounded a note with which his own authentic inspiration was in harmony.

Then he went on to other miscellaneous employments of the sort that one does not boast about until one becomes famous, and back to the sea again for a long time. He wrote little verse, or anything else, until 1911, when he was thirty-six years old. Then, in quick succession, "The Everlasting Mercy," "The Widow in the Bye Street," "Biography," "Dauber," and "The Wanderer," and his reputation as a poet was made.

Poet of the Dispossessed

A poet, but poet of what and of whom? He has not left us to guess at his theme or the degree of his devotion to it. He announces his subject and he calls it a "consecration":

> Not of the princes and prelates with periwigged charioteers
> Riding triumphantly laurelled to lap the fat of the years—
> Rather the scorned—the rejected—the men hemmed in with the spears;
>
> The men of the tattered battalion which fights till it dies,
> Dazed with the dust of the battle, the din and the cries,
> The men with the broken heads and the blood running into their eyes.
>
> Not the ruler for me, but the ranker, the tramp of the road,
> The slave with the sack on his shoulders pricked on with the goad,
> The man with too weighty a burden, too weary a load.
>
> Others may sing of the wine and the wealth and the mirth,
> The portly presence of potentates goodly in girth—
> Mine be the dirt and the dross, the dust and scum of the earth.
>
> Theirs be the music, the color, the glory, the gold;
> Mine be a handful of ashes, a mouthful of mould,
> Of the maimed, of the halt and the blind in the rain and the cold—
> Of these shall my songs be fashioned, my tales be told.

So, on the basis of his own experience with the seamy side of things, Masefield became a poet of the soil and the sea and of the men who dig and heave. Kipling also wrote magnificently of the sea, but rather as a pathway for the ships whose passage to and fro is the flying of the swift shuttles that weave the web of empire, and of the marines, "soldier and sailor too." When Masefield writes of the sea, he writes of the sea itself and of what it does to men as men. When he writes of the brutalities of besotted men in dull villages, it is to say that even for these the "Everlasting Mercy" waits. There may be tragedies as well as triumphs, but when the wings of the human spirit beat themselves against untoward circumstance until they break, as Dauber's did against the hardness of the sea and the Widow's in Bye Street against the rivalry of a spurious love and the flinty face of poverty, still their unconquerable persistence turns the tragedy into a kind of triumph. But the tragedy remains pure tragedy, neither romanticized nor melodramatized.

During the first months of the war he produced a few short poems. "But," he writes in 1918, "that

was the end of my verse-writing. Perhaps when the war is over and the mess of war is cleaned up and the world is at some sort of peace, there may be leisure and feeling for verse-making. One may go back to that life in the mind, in which the eyes of the mind see butterflies and petals of blossoms blowing from the unseen world of beauty into this world. . . . And though, before this war, when I was writing, I saw little enough of that land, life is kind and wise and generous, and perhaps in that new time I may see more and be able to tell more."

Silenced by the War

So it was not because he loved "the dirt and the dross" that he wrote about them, but because they had need of the "butterflies and petals" from a world of beauty in which, though unseen, he believed as the heritage and the salvation of those who live in the dust and scum of earth. Masefield's poetry is the program of the labor government set to music, spiritualized, translated out of the idiom of economics into terms of human aspiration and the ultimate values of ideal beauty, but always in the full vigor and the earthy flavor of the common speech.

Masefield has written less about the poor since he has got on in the world and settled at Oxford, but the change of subject-matter need not be interpreted as indicating a changed attitude. Still he is defending unpopular causes and saying a good word for those whose unsavory reputation puts them in need of an advocate. In "A King's Daughter" he undertakes a vindication of the character of Jezebel whom he makes the proponent of a sort of "United States of Syria" or a Levantine league of nations, as against the militaristic nationalism of the Israelitish jingo prophets. Whether this is good history or not, it expresses a conviction directly opposed to the principle of imperialism and domination by superior force. Remote as is its subject, it might almost be considered a tract for the times on the subject of the outlawry of war and the settlement of international differences by pacific and reasonable means.

The new laureate has risen from lowly station to the lofty post of official primate of the poets of England. But, after all, a poet laureate has only as much honor as he brings to the office. The position can confer no abiding fame upon mediocrity. What did it do for Rowe, Euston, or Whitehead? For Wharton, Pye, or Tate? Laureates all. What immortality did it confer upon even the first of the line, Henry the Seventh's Bernard Andreas? The reminder of their former state serves only to signalize how unsuccessfully they all waged conflict with oblivion. With John Masefield, I imagine, the case will be different. It would be premature even to attempt at this time to estimate the durability of his fame, but poetry that has its roots deep in the soil of hard experience and puts forth blossoms that have the fragrance of the unseen world of beauty, does not quickly wither away. That Masefield has risen from polishing the foot-rail in Luke O'Connor's saloon to being poet laureate of England is less significant for him and for his fame than the fact that he became an authentic poet, whether laureate or not.

A Fact about England

But the fact that such a poet has been made, in so far as it can be done, the official lyric spokesman for the nation, is a more important fact about England and its government than about Mr. Masefield. It is a declaration to whom it may concern that, however it may have been in the past, England no longer cares to keep a pet poet to provide metrical eulogies of her own greatness and of the glory of her ruling house, or, as Gibbon said, "to furnish twice a year a measure of praise and verse such as may be sung in the chapel in the presence of the sovereign." Sovereigns are not so squeamish either as to what may be sung or said in their presence. In bestowing the laurel upon Masefield, England may be understood to say that she is prepared to listen to medicinal truths about herself and to grant a hearing to the inarticulate masses who, having for the most part no adequate voice, have found in him a messenger to the ears of the world.

B O O K S

A Social Approach to Theology

THE ATONEMENT AND THE SOCIAL PROCESS. *By Shailer Mathews. The Macmillan Company,* $2.00.

WHEN the mind of man undertakes to deal with mysteries so profound that they elude definition in terms of ordinary knowledge and yet so significant for experience that they cannot be ignored, its habitual recourse is to comparisons between the mystery and some familiar object of observation. The analogy may be treated frankly as a figure of speech, as when Jesus said that the kingdom of God is like leaven, or when the psalmist describes the sheltering care of Jehovah as like the shadow of a great rock in a weary land. But the questing intellect seeking for understanding is never content to rest with figures of speech. It feels constrained to tell not merely what God is *like,* but what he *is,* not what his dealings with men are comparable to, but what they actually are. So God is described as a spirit, as a father, as a king, such descriptions being regarded not as metaphors but as statements of religious facts. They are, in fact, the utilization of "patterns" derived from social experience. A pattern, says Dean Mathews, "is a social institution or practice used to give content and intelligibility to otherwise unrationalized beliefs. What the axiom is to mathematics, a pattern is to thought. Later criticism may discover the analogical character of the pattern, but as long as it brings intellectual serenity and allays intellectual obscurity a pattern is regarded as fact rather than metaphor."

The author's main thesis is that all Christian doctrines are patterns. When the implications of this statement are grasped, it is seen to furnish the starting-point for a searching analysis of the history of Christian thought, and for that type of radical criticism which looks toward the conservation of values and the construction of new formulations rather than toward destruction. In three respects the argument here presented advances beyond previous thinking in this general field —or at least beyond any statement worked out with anything like comparable thoroughness and scholarship. In the first place, while others have made fruitful suggestions regarding the "social sources of denominationalism" (e.g., Richard Niebuhr's recent book under that title), we have here the affirmation that not merely denominational characteristics and groupings but the most central doctrines of Christianity itself are socially conditioned. Second, while many (following Harnack, and indeed before him) have traced the dependence of Christian doctrine upon contemporary philosophies, Dean Mathews makes it clear that philosophy is only one among many influences, and that theology is not primarily the result of applying the categories and concepts of philosophy to the data of religion, but rather an extension of the forms of social experience to religious experience in the hope of making religion reasonable by integrating it with those ways of thinking, feeling and acting which have unquestioned validity for the social mind of the age. And third, he has related this whole subject to social psychology by showing how the formation and use of "patterns" furnishes a mechanism by which group-conduct is rationalized and how, in turn, the rationalization itself reacts upon belief and behavior.

To apply these principles to the whole range of Christian doctrines would require either a very large book or a series. The author has preferred to select a single doctrine, that of the atonement, and to use it as an illustration of his method. He gives us, therefore, a history of this doctrine in relation to the changing social patterns of successive ages—messianic, sacrificial, legal, filial, imperial, feudal, monarchical—and the altered interpretations introduced by the modified political patterns of modern times, and a view of the inevitable results of the present dominance of the idea of process in the thought-pattern of our own times. Such a history lays constant stress upon the functional value of the doctrine of the atonement and opens the way for a modern statement which shall function for us as adequately as earlier forms of the doctrine did in earlier periods.

The present volume is, in the judgment of this reviewer, the most penetrating and important of the score or more of works for which Dean Mathews has made the world of Christian scholarship his debtor.

WINFRED ERNEST GARRISON.

Books in Brief

ECONOMIC CAUSES OF THE REFORMATION IN ENGLAND. *By Oscar Marti. Macmillan,* $2.50.

Without accepting any extreme theory of the "economic interpretation of history," Dr. Marti has shown is full detail, on the basis of his own researches into contemporary sources, the large part that was played by economic considerations in the English reformation. The chief factors were the wealth of the church, its financial policies and exactions, the resistance which these aroused, and the influence of both patriotism and avarice in the secularization of church property. The general proposition that these causes were operative in producing England's defection from Rome has long been familiar; but the author has supported it with a scholarly exhibition of facts not hitherto assembled.

THE NEW WORLD OF PHYSICAL DISCOVERY. *By Floyd L. Darrow. Bobbs-Merrill Company,* $3.50.

Mr. Darrow is the author of a "Story of Chemistry" which has had wide acceptance among chemists and others. Now he tells the story of the development of physics from Newton to Einstein, Michelson, Millikan and Compton. It must be authentic science, for a committee of eminent scientists approved it for the Scientific book club. And it is written in a style intelligible to readers without technical preparation. There are mysteries enough remaining, even to the scientists themselves, but this book will aid in dispelling the fog of ignorance surrounding, for most of us, the newer physical discoveries. It even makes relativity fairly comprehensible.

CORNERED POETS. *By Laurence Housman. Jonathan Cape & Harrison Smith,* $2.50.

Seven clever and whimsical plays, or dramatic sketches, presenting imaginary but wholly characteristic situations in which certain poets and other literary lights got into various sorts of social jams. The characters are as various as Thomas Carlyle and Thomas Gray, William Blake and Ninon de Lanclos, but no two of these appear in the same play. But humor and whimsicality are only the method; the substance represents critical and appreciative insight as keen as that shown in the author's beautiful "Little Plays of St. Francis," which were done in a wholly different key.

A HISTORY OF MODERN CULTURE. *By Preserved Smith. Vol. I, the Great Revival,* 1543-1687. *Henry Holt & Co.,* $5.00.

In many separate treatises the various component parts of modern culture have had their stories told by specialists. There is no lack of histories of philosophy, of science, of political theory, of education, of religion, of morals, of literature and of art. The author has set himself the inspiring and much more difficult task of writing the history of the achievements of the human spirit in all of these fields and of their relation one to another—for a history of culture is more than a series of condensed histories of the several disciplines that enter into it. Professor Smith's monumental and masterly history of "The Age of the Reformation" included much material of this sort for the period immediately preceding and partly overlapping that covered in this first volume of this "History of Modern Culture." His "Reformation" was published in 1920, and one may well believe that the intervening decade was spent largely in the preparation of this new work. If so, it was time well spent.

LONG HUNT. *By James Boyd. Scribners,* $2.50.

If Boyd had been writing when Cooper was, Cooper would never have been heard of; not unless his contemporaries had an insuperable prejudice in favor of Indians who talked like Rousseau and descriptive passages in the dialect of Daniel Webster addressing the senate. Boyd's Indians are neither romanticized noble children of nature nor miracle-workers, and his frontiersmen are rough, competent and human. It is not possible to conceive of a better picture of Tennessee and adjacent parts in the days when "movers" were just beginning to break in upon the hunters' paradise, unless it would be one that would give these settlers a little better break in comparison with the hunters and trappers. But the latter are not idealized. The central figure, Murfree Rinnard, was a bad example in many ways, especially as regards women. There is an outside and an inside to this superbly written

story of the frontier. The outside is adventures with Indians and vivid details of the daily life of a master woodsman. The inside is Murfree's mental experience with the girl he could never forget after he had left her to keep his freedom.

ANSWERS TO EVERYDAY QUESTIONS. *By S. Parkes Cadman. Abingdon Press,* $3.00.

People ask Cadman about everything—religion, science, literature, domestic relations, and he tells the world over the radio. If he does not know the right answer, he knows where to find it; and if it is opinion rather than information that is called for, he has one. Probably nobody since the world began has told so many people about so many things. This volume contains a selection of answers to something like five hundred questions.

AMONG THE FRANCISCAN TERTIARIES. *By Nesta De Robeck. E. P. Dutton & Co.,* $3.75.

The Third Order of St. Francis was a lay order. This book tells of the lives and spiritual achievements of seven of its canonized or beatified members. Many others might have been included, for Dante and Petrarch, Lucrezia Borgia and Columbus, Cervantes and Franz Liszt are on the roll of the Tertiaries. Little is said of the abuses which crept into the order, especially through abuse of the practice of flagellation, but what is told is interesting, authentic and important. The making of a place for laymen in his company was one of St. Francis' many strokes of spiritual genius.

Briefer Still

Some Exponents of Mystical Religion. By Rufus M. Jones. Abingdon Press, $1.50. Seven lectures by America's most competent exponent of mysticism, dealing at length with Plotinus, Eckhart, Luther, Browning and Walt Whitman, and with others more briefly.

Portraits of the Prophets. By J. W. G. Ward. Richard R. Smith, $2.50. In eighteen chapters—originally Sunday night sermons probably—the author depicts the characters and services of the greater and the lesser prophets. The style is ardent and homiletical.

CORRESPONDENCE

Jesus Has Changed!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the staatement of Dr. Williams concerning the high church position with great interest and, I must confess, with some amusement. When I read this and other such statements about the body of Christ, I am reminded of a man who went to a spiritualistic seance to get some word from his dear friend, Jim, who had just died. Of course the word came, accompanied by the usual knockings, and with very vague and safe utterances. Going away, he said sadly, "Jim certainly has changed."

These seriously uttered claims that here is the body of Christ and the mind of Christ, make me feel similarly that our Lord certainly has changed. Now he is emphasizing what he once passed by, the ceremonial, the external, the literalistic, the legal. Our churches, the best of them, have so much that is alien to him, so many things that he ignored, when he communed with his disciples in Galilee.

If the church is the body of Christ and the bread of the communion is also the body of Christ, then we see the body partaking of the body, which is an absurdity, but no more absurd than the idea that the Almighty has made some church a "covenanted" custodian of the body of his son.

I prefer the spiritual and vital emphasis. The body of Christ is any church or any other body which seeks to realize his Spirit and in its conduct emphasizes the things which his life and words make paramount. The body of Christ is any instrument which in faithful, loving living, expresses the grace of him who went about doing good.

Chestnut St. Baptist Church, Philadelphia, Pa. ARTHUR C. BALDWIN.

Our Super-Assets for Security

EDITOR THE CHRISTIAN CENTURY:

SIR: It is axiomatic that our national defense should depend solely on our own national danger, not on another nation's danger. This principle was absolutely ignored at the naval parley. Instead of insisting on parity of security our delegates demanded parity of tonnage, not because we needed it now any more than we did in former years when we were perfectly safe without it, but because they imagined it gave prestige. The solemn pledges of the Kellogg pact were likewise ignored. Our delegation returned demanding a building up of tonnage to parity. Let it be proclaimed from the housetops that we are under no moral or legal obligation to build up to parity, though Great Britain acceded to our unreasonable demand. Rear Admiral Moffatt, one of our experts, admits that some years ago we did not demand parity but that now "the people" want it. Who are these "people"? Are they not the naval men themselves, the propagandists of the Shearer type and the shipbuilders who demand more expenditure by the nation that is the safest in the world and is spending more than any other nation now for armaments?

Secretary Adams' demand that we build up to parity with a nation that has twice our dangers and his almost frantic pleas that we shall be "ready for emergencies" ignore the outstanding facts, based on geography, history and logic: 1. In all our history, no nation ever declared war against us. We began our foreign wars and three at least we could have prevented. For over a century we had a very small navy and were safe and unafraid and were a world power from the start. 2. We are the only nation that has a great ocean on either side. Great Britain is within gunshot of the continent. Continental nations are only an inch apart. 3. Great Britain would have to let one-third of her people starve or emigrate if her trade routes were blocked by war, while we can feed ourselves. 4. In all our five international wars, including the revolution and world war, we had fewer than 100,000 killed in battle by foreigners, i.e., fewer than we have had murdered in the last ten years! 5. We have at our north the safest border line in the whole world, safe because unguarded. Should Britain insanely attack our shores, we could walk into Canada and Britain would be helpless. We have enormous super-assets beyond that of any other nation for security. To ignore these shows a suspicious, a sinister attitude unworthy of such a history as we had until we embarked on imperialism and militarism.

The talk of Secretary Adams, Senators Robinson and Reed, of Rear Admiral Moffatt, and Chairman Britten who clamors for a billion dollar program for the next ten years, is based on an increased reliance on force which will startle Europe, and shocks our taxpayers and grievously dismays all who had strenuously urged and hoped for reduction of past naval budgets. Whatever savings are made will be from proposed future expenditures that might have been worse. The attitude of the American delegates is a bitter disappointment to all who trusted

that our country would honor its past leadership for peace and its solemn pledges in the peace pact. In such a crisis every patriot should rise in wrath and with overwhelming protest such as that which three years ago defeated the 71 warship program, call the government and the country back to sanity.

Boston, Mass. LUCIA AMES MEAD.

Not Even Churchianity—"Nord-ianity"

EDITOR THE CHRISTIAN CENTURY:

SIR: The article "Piercing the Race Wall" by Harlan M. Frost comes just when this question is proving a thorn in the flesh here. In connection with a program of music next Sunday evening as this church's part in the observance of National music week, it was suggested that we might get some Negro singers for the program. When I began to investigate the possibility of securing some, I found that I could get them but "had better not."

A precedent was cited, it being stated that before I came here another local church announced a program by a Negro choir. Opposition was outspoken. An elder of that church stated that the program would never come off. He instructed the janitor to close the church building, and to inform any who came that there would be no program. He further threatened to throw out any Negroes who attempted to enter the building. He was strongly enough supported by the other "Christian" members of that church to carry his point.

Later a similar program, sponsored by some of the ladies, was planned for our own church, but was never held because of bitter opposition.

These experiences would not have deterred me from my purpose, as they represent definitely non-Christian attitudes. But when I became convinced that probably half of my usual congregation would remain away if the Negroes sang, the idea was abandoned, lest the success of the musical program be jeopardized.

It seems that we have "Churchianity" rather than Christianity.

Hugo, Okla. EDWARD D. HAMMER.

Dangerous Information

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "The Betrayal," in the issue of April 2, you write this significant paragraph:

> "Who is responsible for this surreptitious shift of diplomacy? France, it may be answered, is responsible. Before the conference opened, France took exception to the emphasis upon the peace pact contained in Great Britain's invitation. France threatened to decline the invitation if the negotiations were to be based upon the pact. In order to placate France, the basis of the conference, as conceived by Mr. Hoover and Mr. MacDonald, was abandoned."

Which impels me to propound the following queries:

1. In writing so daringly and convincingly isn't there danger that you may become an instrument to let the light of actual truth in on the real political and financial aspirations of France?

2. If the press generally should follow your lead, wouldn't there be danger that the world peoples might discover the real powers back of Poincairé and Clemenceau, and stumble upon the truth of the enormous profits that came to France through the war and the subsequent settlements? And would it be good for the people, generally, to find that out? Now, would it?

3. What new catastrophe is liable to be conjured up when the majority of world citizens reach the conclusion that the Versailles treaty was conceived in hell and was helped to alight on earth in France?

4. Isn't there grave danger in your attitude of a sane interpretation of the principles of human life as credited to Jesus, the Christ, that you may put a part of the leadership of the church for the past sixteen years into a place where some of those leaders are liable to appear as not possessing actual, vital, authoritative contact with the Eternal God?

5. Finally, I am wondering if there is grave danger that such a heavy siege shall be laid down around you that you will lose heart, cast away your vision, and cease to sound the clear, trumpet blasts of facts and principles to arouse a seemingly moribund church to new life and more creditable, effective action?

If a rap on the knuckles from the predatory interests should be enough to cause any part of the leadership of the church to desist from any advance that might mean the ushering in of the era of square dealing, open convenants openly arrived at, and the complete outlawry of war as a means of the adjudication of international difficulties, then the torch of truth will be taken from the hand that falters in carrying it forward, and given to a new alignment of forces by which it will be carried on to fulfill God's purpose for humanity.

Dallas, Texas. AUGUST H. PONATH.

A Judicious Legionaire

EDITOR THE CHRISTIAN CENTURY:

SIR: Last Christmas I read a wonderful little play by Percival Wilde, a "Christmas Reverie." It brings out this thought which is profound philosophy: It is nice to be always-right-mostly, but it is not nice at all to be always-right-always. The Christian Century is always-right-always. I have noticed this in several instances. When it is a choice between the truth, and The Christian Century's "honor," if truth must suffer it is just too bad, that's all. Perhaps some of the rest of us have honor to be defended.

I would be less than a man if I did not voice my protest against the conclusion of the discussion begun by Carl Knudsen's article, "Are Legion Chaplains Yes-Men?" I am not entertaining for one moment the slightest hope that this letter will miss the waste basket one minute after it is in your hands, but I am compelled to class you as being blind because you will not see. Of the thousands of letters you received you selected those which helped to exonerate you, closing the discussion with a reply from Knudsen. It would be interesting to know who this Knudsen is, how old he was during the world war, and whether he served, if not did he escape military service by weakly accepting classification five, or by boldly asserting his conscience in the matter. Perhaps he is defending his honor.

In the way you have conducted this discussion you have left the insinuation that no Christian minister can be a Christian and have any connection whatsoever with the legion. And you have drawn your conclusion from one incident. We are not discussing the moral issue of the world war. But humanity has not ceased to suffer physically because of it. And we are discussing our responsibility to the maimed manhood of our country.

The jingoism of a past-national commander is magnified. Not one word was quoted from the present commander. It means nothing to you that the American legion is working to relieve suffering in broken bodies, it means nothing to you that the American legion has worked for five years to get before congress a resolution conscripting the wealth of this country as well as its manhood in the event of another war, the most certain guarantee imaginable against another war. It means absolutely nothing to you that our present national commander has on several occasions expressed his hope for the success of the London conference, and that he knows "the futility of war."

Over against the principles underlying the American legion you are quoting one incident of the resignation of a hot-headed young preacher and the hot-headedness of a group of more-or-less ignorant legionaires. Your honor is defended. The Christian Century is always-right-always. Perhaps we can't hope for perfection even in The Christian Century, good as it is!

Methodist Episcopal Church, NOEL H. CARDWELL.
Greeneville, Tenn.

NEWS *of the* CHRISTIAN WORLD

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Publishers,
THE CHRISTIAN CENTURY.

Bishop Paul Jones Called to College Pastorate

Bishop Paul Jones, of the Episcopal church, who during the past winter has been acting for the bishop of southern Ohio, and will continue in that capacity until June 1, has been called to serve as college pastor of Antioch college, Yellow Springs, O., and will enter upon his new task in September.

Dr. C. K. Gilbert Elected New York Suffragan Bishop

Rev. Charles K. Gilbert was elected suffragan bishop of the Episcopal diocese of New York on May 14. Dr. Gilbert has for 14 years served as secretary of the diocese and was for many years secretary of its social service commission. He was a candidate of the liberal group in the diocese. He succeeds the late Dr. Herbert Shipman, who died a few weeks ago. As chairman of the social service commission of his diocese Dr. Gilbert labored in behalf of many reforms, especially in the field of motion pictures; he is known as an ardent dry. For several years—from 1913 to 1918—he edited the Churchman, national Episcopal weekly published in New York. He is also the author of several books on ecclesiastical subjects. Dr. Gilbert is 51 years of age.

Congregationalist-Christian Merger Is Celebrated in Brooklyn

The merging of the Congregational and Christian denominations and the tercentenary of the founding of Boston by the Puritans in 1630 will both be celebrated at the annual meeting of the Congregational home boards to be held in Plymouth church, Brooklyn, this week, May 27-29. Rev. Frank G. Coffin, president of the general convention of the Christian church, and co-moderator of the general council of the Congregationalist and Christian churches, speaks Tuesday evening on "The Challenge of the New Order." Preceding the evening session a fellowship dinner is

British Table Talk

London, May 6.

Hampton in the Abbey

LAST Sunday afternoon I made my way to Westminster abbey, where the Hampton choir was to be present at evensong, and afterwards to sing by the grave of Livingstone. So great was the congregation that for some time I could not find even standing room. When the service was over the choir, under the leadership of Dr. Dett, sang very beautifully, "Don't Be Weary, Traveler." Many would have liked to hear more, and especially "Were You There When They Crucified My Lord?" This was the song which the prime minister asked for when the choir sang in Downing street. It has a peculiar interest at the moment, since it is the title of a picture which, more than most, is attracting attention at the Academy—a picture of the crucifixion with a great number of figures crowded together in the manner of Brueghel. But beautiful as the singing was it was more the presence of the Hampton choir than even their singing that moved some of us. There are always a great crowd of witnesses in the abbey, but on that spring afternoon it was of two faces I was thinking, those of David Livingstone and Samuel Chapman Armstrong. These two men who loved the dark races had brought about this marvel, that in the ancient abbey these singers were present, sharing in the common worship of those who belonged to another race. There have been many whose guilt it must remain that they separated the races from each other; Livingstone and Armstrong were reconcilers, and reconciliation always wins in the end. I was glad to speak to Dr. Dett at the end of the service and to hear from him how they had been encouraged by their first reception in this country. They are returning to sing next Sunday.

* * *

Cocoanut Milk in Place Of Champagne

It is the time-honored custom to christen a ship on her launching by breaking a bottle of champagne over her bows. Things were done differently last Thursday at Grangemouth when the John Williams V, the London missionary society schooner, was launched. We chose the milk of the cocoanut, the favorite drink of the islands to which she was to sail. The launching was a delightful and deeply-moving occasion. The ship is a small schooner, but if there is anything more beautiful than a schooner I do not know it. We were in Scotland, where hospitality is a very gracious thing. Everything was done by the dockyard people to mark their joy in the work which they had so far advanced. The pipers played us to the yard, and as the ship moved down to the waters they struck up without any directions the old Scottish tune, "Off to the Isles," nor must it pass unnoticed that the spokesman for the yard made a brief and admirable speech. It is unusual, and worth recording: "Many vessels have been built in this yard since the first steam vessel for commercial purposes ever launched was constructed here. We have built vessels for commerce, for pleasure, and I regret to say, vessels to carry munitions of war. Now we have built a vessel to carry the Word of Life, a more excellent thing, and no vessel has ever been built in this historic dockyard with more pleasure and enthusiasm than the John Williams V." The launching was done after the bottle had been broken by Lady Carmichael. There are some of us who would have gladly missed a thousand more splendid ceremonies rather than this. All the romance of the missionary enterprise seemed to blaze up again when we watched this splendid little ship glide down, when the tide was up, into the waters where the Forth and the Clyde meet, and thence soon to ride upon the blue Pacific.

* * *

Public Matters

The arrest of Gandhi and the serious situation at Peshawar have been the occasion for much the same comment from all sides. It is summed up in the statement that the government must not turn either to the right hand or to the left under the pressure of threats against it. That is to say, it must not yield either to the advocates of revolution, or to those who might advocate in such a situation a policy of "Thorough"—of repression and counter-violence. I do not discover any feeling of anger against Gandhi, or any lack of respect for his character, but it would not be a true representation of the facts if I did not add that almost everyone considers him responsible in a large measure for actions and policies which he himself condemns, but makes almost inevitable. Parliament was quiet last week but for an occasional scrap between the chancellor and Mr. Winston Churchill. Of this form of entertainment we have already had enough.

* * *

And So Forth

The Australian cricketers have begun in fine style. They have a long program before them, but they are in good condition and should provide good sport. . . . The government white paper on education is arousing much discussion and will

(*Continued on page* 703)

being held at the St. George hotel, at which the toastmaster is Mr. Fred B. Smith, moderator of the national council of the Congregational churches and also co-moderator of the general council of the two merged churches. The opening address on Tuesday morning is given by Dr. William Horace Day, president of the home boards, on the significance of the Puritans for American life today. Rev. George A. Buttrick, of Madison Avenue Presbyterian church, New York, also gives an address on Tuesday evening.

Friends Yearly Meeting Issues Statement on Prohibition

At the Philadelphia yearly meeting of the Religious Society of Friends, held May 12-16, a brief address expressing the sentiments of the Friends on prohibition was issued. The following is the wording of the resolution: "We believe that the first requisite to make prohibition a working principle in this country is not the assertion of personal freedom in all the details of life, but a fusion of our impulses and desires into the general welfare of society. This constitutes good citizenship. Prohibition and its enforcement have a much deeper significance than the mere elimination of liquor drinking. Disregard of any law logically leads to the breaking of other laws and disintegrates the very structure of government. We are convinced that the customer of the bootlegger is equally guilty with the seller and should be subject to the same punishment. The traffic in liquor corrupts the agencies of government, lessens the efficiency of industry, threatens public safety, disorganizes the home. It lowers the whole tone of human life, striking at childhood, youth, maturity and old age. It tends to degrade men's comprehension of the divine spirit. Only by cooperation with the forces of order can we do our part in forwarding the divine purpose in the world."

Great Britain and America Exchange Preachers

In accordance with the custom of several years, an exchange of preachers is being effected for the summer months between Great Britain and the United States. The following five visiting preachers from England will be heard in several of the leading pulpits of this country: Dr. T. Rhondda Williams, Union church, Brighton; Dr. Howard Partington, Addison

Special Correspondence from Canada

Toronto, May 16.

A STRIKING feature in the new Canadian budget is its exemption from taxation of income which has been put back into the community through gifts to churches, hospitals and universities. We have many men who give to the church alone $25,000 or more a year. Yet they pay income tax on this and on a sliding scale which makes the percentage of the tax higher according as the total income increases. Obviously, this tax aims at socializing the vast surplus incomes by insuring the return into community life of what seems to be an improper share of the wealth produced available for purely private ends. One might well hesitate in giving $100,000 to the church funds when one has to pay to the state six or eight per cent in addition. But the removal of income tax from amounts thus put to social use will encourage rich men to throw back to common welfare large amounts of income for the production of which they are largely dependent on the community.

No Taxes on Givings

* * *

Canada and the United States

The new budget was awaited with unusual interest because of the new American tariff. There had been sustained demands for retaliation and the liberal party now in office has in theory always opposed such a plan. Indeed, so sure had the opposition been of this liberal attitude that they had time after time affirmed that liberal policies were written in Washington. The conservative opposition has always claimed to be peculiarly the party of British and imperial loyalties, suspecting the liberals of every kind of friendliness to the republic, even to the extent of favoring annexation. But the surprise of a lifetime came when the new budget did two things at once. On a great number of commodities the tariff on goods produced in Britain or in the empire was removed or greatly reduced. India teas, for instance, are now on the market with the removal of 15 cents per pound tariff. On the other hand, the duty of goods imported from the United States is somewhat increased over a large area of imports.

Is This Unfriendly?

The opposition has challenged the government to a general election on the basis of the tariff. The challenge has been accepted, and there is the possibility of wild appeals to prejudice of every kind. But it is hard to see on what grounds a protectionist can consistently assail the new budget in view of the higher tariff against our chief industrial competitor. So we face a cry of "Canada first"; and we are warned that though we wish the utmost friendliness with the empire we seek first of all the economic advancement of Canada. In this regard a welcome for British goods may be as fatal as an open door to American imports. As a matter of fact, no one can foretell what the new tariff will do or whether it creates any really new situation. Many of the items placed on the free list as regards Britain represent goods not made in Canada. What effect the increased price on American goods will have is also uncertain. Already there is a protest against the high tax on fruit and vegetables imported from the states before the northern climate has allowed Canadian produce to enter the market. No one can foresee what an election will produce when carried on amidst confusion of thought and under powerful prejudices.

* * *

Social Welfare

Social workers from all parts of the dominion gathered for a distinctly Canadian conference. This in no way conflicts with our participation in the conference on social work which annually brings together the foremost leaders of the continent. But there are some special Canadian situations which we can discuss more intimately within the family, and for this purpose the second Canadian social conference was held. A survey of the steel industry in Canada led to a study of the 8-hour day and the prospect of its adoption in the Canadian steel mills. The report indicated that each of the three Canadian steel companies agreed that the existing 12-hour day is inhumane and beyond defense. But far reaching reorganization is taking place in these concerns and the adoption immediately of the shorter day was considered inconvenient. The change is expected, however, to become general within the very near future, and one company has already made it effective in one larger plant. A survey of family conditions had been made and a report is being sent out as widely as possible to ministers with the hope that in all church courts the whole subject will be studied carefully with a view to a consensus of informed Christian opinion on the major issues now presented by the changing situation as regards family life. The third important subject—which overshadowed the other two—was that of unemployment. While relief for those unemployed claimed consideration, the chief objective was the establishment of a national commission for social and industrial research. Already we have our research commissions for natural resources and scientific processes. We now ask for standing provision for study in the human aspects of industry. The progressive displacement of men by machinery works with the seasonal cycle of Canadian industry to present a stupendous problem. The advent of one machine alone has within four years displaced 60,000 men from farm jobs hitherto available in one prairie province.

* * *

Religious Trends

Meanwhile the churches are indicating both a quickened sensitiveness to the social evils of our time and a heightened appreciation of the truly religious difficulty which confronts the minister. On every side we see the two-fold movement. At the time of church union much was heard of the opposition to union which was offered by the "wets" and there was much reason to believe that the wet element as a whole was hostile to the union. Yet it is gratifying to find a Presbyterian synod making a strong protest against the present system of government sale of liquor. On the other hand, in the United church board there was a persistent demand for treatment more spiritual and more radical than any found in mere denunciation. There was a new stressing of the ethical obligation of self-control. The Anglican (Episcopalian) voice was heard emphatically demanding the new divorce law and is still calling for vigorous treatment of the industrial crisis.

ERNEST THOMAS.

Street Congregational church, Nottingham; Dr. Dugald Macfayden, Bramble Bank, Letchworth, Herts; Dr. Arthur Howard, Presbyterian church, Wavertree, Liverpool; Dr. Alexander Thomson, Congregational church, Guildhall street, Canterbury. A group of 14 American clergymen are also to be filling preaching engagements in Great Britain during the coming summer, in connection with arrangements made by the committee on interchange, which is maintained jointly by the World alliance for international friendship through the churches, the Church peace union and the Federal council.

Head of India United Church Now in America

Rev. J. V. Chelliah, moderator of the United Church of South India, arrived in New York city early this month, and ad-

Bishops' Status Absorbs Southern Methodists

Dallas, Texas, May 17.

WITH union north and south negatived, new bishops unelected, and much undecided, the second week of the Southern Methodist general conference has been a stormy one. The daily papers, not always understanding the language of Zion, have persisted in giving unsatisfying interpretations of the proceedings. Dr. George C. French, presiding elder of the Denton, Texas, district, offered a severe reprimand to the newspapers, apparently with no effect, and others undertaking to administer rebukes have fared no better. The case of Bishop Cannon, not being disposed of, continues to dominate the press reports. The difficulty of conducting an investigation into a delicate personal question, complicated as it is with political aspects, is extraordinary. The activity of Josephus Daniels and a group of laymen who have pressed charges of ambiguous stock speculation against the bishop has accentuated rumors and caused endless prying into the executive sessions of the committee on episcopacy, of which Dr. F. P. Culver is chairman.

Exonerated from all blame on account of prohibition service, Bishop Cannon and others denominated "The Four Horsemen" by the accusing Rev. Rembert Smith of Washington, Ga., still are the subjects of constant mention in the prints. As forecast last week, if the real dissatisfaction over Bishop Cannon within the conference arises over inefficiency, then the trouble will not be cured by retirement through indirection, for the conference has passed the anticipated age limit of 72, which leaves Bishop Cannon safe on that score for some ten years yet. The law as finally passed is as follows: "A bishop may be superannuated on account of age or infirmity, at his own request, or on recommendation of the committee on episcopacy; provided further that no bishop shall remain on the effective list longer than the general conference nearest his seventy-second birthday; provided that the provision in regard to age retirement shall not become effective until after the close of the general conference of 1934."

Committee Favors Women Preaching

An item which newspapers pounced upon with lively display was the action of the conference in deleting from the marriage ritual the words which required the bride to promise to "serve and obey," a readjustment to fit the advancing attitude of Christian civilization toward women. Much to the surprise of many, the committee to whom was referred the memorial from the women asking that women be ordained to preach have reported favorably, although it is not believed that the conference will vote the recommendation.

Pending is a proposal to consolidate the Sunday school and Epworth league work with the education board, a matter provocative of extended debate. The league reports 259,139 members, with a growth during the quadrennium of 493 chapters but a loss of 8,107 members. The Epworth Era has a circulation of 47,000. The Sunday school enrolment for 1929 was 1,960,211, and these schools contributed to the church during the year 76,230 new members. Having just come from the Southern Baptist convention in New Orleans, it is interesting to me to compare these figures with those of my own denomination. Southern Baptists in 1929 enrolled 2,776,665 in Sunday school and lost 20,464 scholars. In B. Y. P. U. the enrolment was 501,405, a gain of 841. To see these comparative figures in their true perspective, one should remember that Southern Baptists number 3,770,645 against the Methodists' 2,601,999.

In the matter of contributions to missions and benevolences, according to E. P. Alldredge, statistician for Southern Baptists, the Methodists far outstripped their rivals, for they gave to these causes $12,855,340.46 against the Baptists' $7,641,330. For local church work both churches gave almost the same amount, the Methodists giving $31,364,448 as against $31,695,818 from the Baptists. The recent progress of Southern Methodists in education has been most notable.

Mission Churches Ask Autonomy

Probably no possible enactment of the conference has been watched with more concern by the public than that of the application for autonomy upon the part of churches in Brazil, Mexico and Korea. The request was granted and provisions made for a bishop in China. Important recommendations are yet to be considered which have to do with the church in Cuba, Africa and Europe.

The approach toward the establishment of new hospitals is cautious. It was voted to erect one in Hot Springs national park on condition that it should be found feasible by the hospital board to do so without involving the conference in any expense. Two gigantic hospitals have just been opened by the Methodists in Dallas and Fort Worth.

One more week of the conference remains, the most crucial of all, at the end of which I hope to give a brief summary of the most significant legislation and a symposium of views as to the character of the conference itself.

JOSEPH MARTIN DAWSON.

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dressed the Christian unity conference at Buck Hills, Pa., May 13-15, also at Union seminary on May 27.

W. T. Ellis Addresses Philadelphia Ministers

Dr. William T. Ellis, publicist, ad-

Correspondence from Southern California

San Diego, May 12

A WAG in southern California has suggested as a news item for my letter this: "All quiet on the western front. Aimee is in Palestine and Bob in jail." However such a statement would be altogether misleading. In the first place, it is never quiet in southern California. Every morning Will Rogers becomes vocal, and these later days the Hollywooders are all for "talkies." I believe the paper this morning did give us a picture of "Aimee" on the site of the reputed home of Mary and Martha, speaking to a little group apparently hanging breathlessly upon her words, and also called the attention of the readers to the fact that some woman evangelist resembling "Aimee" had disappeared, possibly towards the desert. But where Mrs. McPherson is now, I am not sure at all. Besides, "Bob," referring to Rev. R. P. Shuler, pastor of the Trinity Methodist Episcopal church south, of Los Angeles, is not so much in jail as on the air and in the headlines, so the news item suggested would not be entirely accurate.

Never Quiet in California

* * *

Court Contempt Jails Fighting Parson

It is true that Dr. Shuler has been sentenced to jail for contempt of court. Dr. Shuler, who advertises himself as "Fighting Bob," and admits that he has often told the courts how to make righteous decisions, apparently spoke out of order this time. At least, one of our local judges didn't care to be told, so he sent "Bob" to jail for two weeks and fined him a hundred dollars for contempt of court. That in itself is not such a very important item of news, for Dr. Shuler has a way of turning up in court rather frequently, and is not at all backward about being entirely sensational in his methods. But this incident in our political, or possibly in our ecclesiastical life, takes on considerable significance when we get it in the right perspective. That is why the people are greatly disturbed over this particular court action. I have not heard anyone claim that "Bob" is not guilty. I think "Bob" knows he is. That is possibly why he did not retain an attorney. Before he received his sentence he made an address over the radio in which he indicated that he rather expected to be sentenced to jail and assured his friends that he would go there smiling, but he urged his people at Trinity not to take the matter too much to heart, for his experience would have some compensations. The public generally feels that there is a very bad condition politically in southern California, and that it is affecting every phase of civic life and more or less coloring the thinking of all people.

* * *

Widespread Distrust Of Courts

It ought not to be surprising that there is a widespread feeling of distrust concerning our southern California courts, for Mr. E. J. Doheny lives in Los Angeles, and it must be recalled by most Americans that recently one of our American courts held Mr. E. L. Doheny innocent of giving Secretary Fall a bribe of $100,000 in consideration of vast oil land concessions, though another court just before had found Secretary Fall guilty of accepting this very same bribe, and the supreme court had made some rather derogatory remarks about both of these nationally-known Americans. It should be kept in mind by the people of Chicago and other parts of the country (Wall street, for instance) where political graft and stock market manipulations and "banking" are not so prevalent as in this California country, that we are just now trying to wash up a number of local financiers and public officials who have been pretty generously bespattered by the Julian mess. And so the man on the street and the editorial writers and those who habitually write for the daily papers insist that whatever may be said as to Dr. Shuler's guilt and his being declared guilty of contempt of court in this instance, the whole procedure of the bar association in prosecuting him and the judge in sentencing him, as well as the press in covering the case, but emphasizes the fact that there is need of political house-cleaning in southern California, and especially in Los Angeles, long known as the most rapidly growing city in America and once upon a time looked upon as chemically pure, but alas! so considered no more even by her most loyal citizens.

* * *

Young People's Societies Hold Conventions

A new youth movement seems to be in full swing in this region. The Christian Endeavorers and the Epworth Leaguers have already held their post-Easter rallies and conventions, and the total attendance has been very large, enthusiasm great, and decisions for the Christian life numerous. The San Diego District Epworth League convention, held at Fullerton May, 3 and 4, and representing all the Methodist churches south of Los Angeles, had 462 paid registrations on the first night, and I believe they went beyond 500 by the second day, and there were eighty decisions for the Christian life in the Sunday morning service. Fresno, Los Angeles and Pasadena districts had similar outpourings of young life, and enthusiasm.

* * *

Expect Large Membership Gains Pentecost Sunday

June 8, which we have come to think of as Pentecost Sunday, promises to register a mark higher in religious attainment, even than that reached on this last Easter Sunday. Most of our churches in southern California had large ingatherings at Easter time, perhaps the largest number of members received by any one church being 510, a large proportion of them on confession faith, by First Methodist church, Glendale.

JAMES ALLEN GEISSINGER.

dressed the Presbyterian ministers of Philadelphia at their Monday meeting, May 19, his theme being "Russia and Religion."

Bishop Abbott Withdraws Resignation, Church Head Reports

The presiding bishop of the Episcopal church, Bishop James DeWolf Perry, has announced that, at his request, Rev. H. P. Almon Abbott, bishop of Lexington, Ky., has withdrawn his resignation. Bishop Perry indicates that this action is a result of correspondence he has had with Bishop Abbott and with officials of the Lexington diocese, and from the conviction that "the best interests of the church would be served by the continuance of Bishop Abbott in his jurisdiction." Bishop Abbott tendered his resignation after Rev. Julius Velasco, of Dayton, Ky., was acquitted in an ecclesiastical trial in charges

National Meetings on Adult Education

THE American Association for Adult Education held its fifth annual meeting at the Edgewater Beach hotel, May 12-14. The elaborate program of general and section meetings covered the whole range of special interests and problems which are being studied and developed constructively by the adult education movement. The subjects given most attention were the problems and possibilities of organized adult education in rural communities, the use of the radio for educational purposes, the enlistment of industrial workers in the study of industrial and community problems and of cultural subjects, and the steady expansion of the educational influences of colleges and universities on their alumni and alumnae.

Scope of Movement

Section meetings for groups particularly interested in special phases of the adult education movement were conducted each day dealing with such matters as the drama, community organization, museums, public schools, religious organizations, university extensions, parental education, the foreign born, leader training, the fine arts, and libraries—all with respect to actual experiences, opportunities, difficulties and methods in working out the adult education objectives. This outline of the program will give those hitherto unfamiliar with the adult education movement a bird's-eye view of the field that this new endeavor covers. Adult education is too frequently thought of only in terms of teaching illiterates to read and write or of teaching English to foreigners.

The Chicago meetings of the American association showed anew that the movement is a dynamic effort to raise the level of social intelligence and of appreciation of cultural values for everybody. In these times of social changes, widening knowledge, miraculous inventions, and revolutionary discoveries, no one's education is ever completed. Hence the importance of the leverage and stimulating power of the concerted effort for adult education.

Distinguished Speakers

Some of the more conspicuous speakers during the meetings were President Jessup of the University of Iowa, Kenneth Macgowan, the playwright, Mrs. Barbara Wooten of England, President Elliot of Purdue, President Coffman of the University of Minnesota, President Keppel of the Carnegie corporation, and L. R. Alderman of the United States bureau of education.

Chicagoans participating in the program as speakers or leaders of the section meetings included Charles F. Felley of the Art institute, J. M. Artman of the Religious Education association, Miss Judith Waller of radio station WMAQ, Mrs. Mary L. Langworthy, Miss Jane Addams, Pres. E. C. Jenkins of the Y.M.C.A. college, Pres. Walter Dill Scott of Northwestern, Pres. John Fitzpatrick of the Chicago federation of labor, Prof. Emery T. Filbey, Prof. John S. Shapley and Prof. Charles H. Judd of the University of Chicago, Miss Agnes Nestor and Fred Atkins Moore.

An important luncheon was held on May 13 for the discussion of illiteracy in Illinois. Mrs. Henry Neufield was chairman of the committee that arranged this meeting in connection with the meetings of the American association and presided. A large number of Chicago social workers attended.

Further information about the adult education movement and these meetings of the national organization can be obtained at the office of the Adult Education Council of Chicago, 35 W. Jackson boulevard.

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An Editorial From the Chicago Evening Post

Reading for Spiritual Enjoyment

It is time to emphasize again the importance of keeping the life of the spirit—the religious life—nourished by good reading. . . . .

We want to commend to you two books which we have read recently and in which we have found much to stimulate and enrich our thought. Both are published by Willett, Clark and Colby, Chicago. One is entitled "The Spirit of God and the Faith of Today." It is written by Dr. Richard Roberts, formerly pastor of the American Presbyterian Church, Montreal, and now pastor of Sherbourne Street Church, Toronto. The other book is named "Perpetuating Pentecost," and is the work of Dr. John M. Versteeg. They are peculiarly timely books because of the intensified interest in the great event which 1900 years ago took place in an upper room in Jerusalem.

Undoubtedly the significance of that event needs restatement for the thought and faith of today; no less is needed a readjustment of our lives to realize its tremendous possibilities. Dr. Roberts and Dr. Versteeg help us both in restatement and in suggesting the sort of readjustment which must be made if Pentecost is to be perpetuated, and the power of the Spirit of God is to be renewed in the experience of men and women. The simplicity and directness of the books make them of peculiar value. Many writers on this theme have mystified rather than aided clearer understanding. But, accepting the mystery of Pentecost, these writers seek to find in it those elements upon which faith can lay hold and make a part of life. They believe in Pentecost as a fact of current experience; they believe the Spirit of God does dwell in man, and that consequences follow which are characteristic of the unfolding life of God in human personality—in an increasing likeness to the Christ ideal.

Both men are agreed that the experience comes to those who seek definitely and persistently a deeper and larger spiritual life; that it comes oftenest where this seeking brings together a like-minded group in the common exercise of prayer, and that it makes those lives which enter into it centers of spiritual contagion from which the God-consciousness spreads to others.

These are easy books to read, both in style and typography; they are not lengthy. They are the sort of books which one should keep on a shelf of his library devoted to the development of spiritual life—a shelf from which a book should be taken for reading every day.

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brought against him after his marriage to a Roman Catholic girl. He held that the verdict was a reflection on his integrity.

Chinese Churches Face Question of Religious Liberty

The question of the freedom of Chris-

Special Correspondence from India

Poona, April 25.

IT is now a month and a half since Mr. Gandhi inaugurated his campaign of civil disobedience in relation to the salt tax. Contrary to his own calculations and the forecast of several others, the government has not yet arrested him, though prominent leaders in most provinces and scores of volunteers are being daily arrested and sent to jail. The manufacture and sale of salt in defiance of the existing laws has been going on in almost every part of the country. The government authorities are faced with the most difficult situation when hundreds of people band themselves together in different places and carry on in an organized manner the breaking of salt laws. Clashes between the police and the civil disobedience volunteers occur every day. In some places the mobs have become excited over the arrests of these volunteers and excesses have been committed, as in Calcutta, Poona and Peshawar.

Breaking the Salt Law

* * *

Mob Disregard for Gandhi's Ideals

It is clear that the high teaching of Mr. Ghandhi exhorting all who take part in this struggle to remain strictly non-violent is not appreciated by the ordinary masses. When feelings run high the mob in India, as in any other country, throws prudence and the principles of non-violence to the winds and smashes heads and destroys property. In such times of turmoil the hooligan elements of the population also enter the field and commit acts of lawlessness. This is the situation which India is facing in many parts at the present time. The police are on the whole exercising commendable restraint in enforcing law and preserving law and order. Where the people are most under the influence of high-souled leaders the forces of non-violence are, it must be admitted, successfully held unler control. For example, in Gujerat, where the influence of Mr. Gandhi has been long and intense and where the movement of civil disobedience is most widespread, there have been so far no outbreaks of violence, though some of Gujerat's esteemed leaders and hundreds of ordinary volunteers have been imprisoned.

* * *

Women's Share in The Movement

The most remarkable feature in the movement of civil disobedience now sweeping over the country is the prominent place taken by women. Women march in processions through the streets of Bombay and other places on the sea coast, take sea water and make salt in public, thereby exposing themselves to arrest and imprisonment by the authorities. So far, the police have wisely refrained from arresting women who break the salt law. In the conflict that occurred in Bombay and other places recently between the men volunteers who manufactured and sold salt and the police, women have been taking a rather prominent part in defending the men. Mr. Gandhi's plan is, for the present at any rate, to keep women out of the conflicts arising out of the breaking of the salt law, but to use them in the great fight he is proposing to put up against the manufacture and sale of liquor. Women are now being enlisted as volunteers to take their stand in front of liquor shops and plead with those who sell and consume liquor to put an end to the drink traffic.

* * *

Will Loss of Liquor Income Be Tolerated?

In such a situation it remains to be seen whether the government will remain inactive and allow one of its best sources of income to be wiped out. The vested interests of the land who have a stake in the liquor trade will also be up in arms against Mr. Gandhi's campaign. As the result of the non-cooperation movement of Mr. Gandhi in the year 1921 there occurred a phenomenal decrease in the sale of liquor throughout India, but with the calling off of that movement by Mr. Gandhi on the outbreak of violence, the traffic in liquor has again resumed its former proportions. If the enthusiasm of the women of India in the cause of their country, which at present is at a high level, can be directed effectively by Mr. Gandhi for delivering a blow against the liquor traffic, he will have achieved something for the lasting good of India.

* * *

Whither India?

With the movement of civil disobedience now gathering strength and the possibility of mob revolts and disturbances breaking out and arresting orderly progress, one may well ask what the future of India is going to be. India has now manifestly reached a stage when its awakened national life has to be recognized. Even under the viceroy and secretary of state that India now has, the British government has somehow failed to create confidence in the minds of Indians that India is being surely led to dominion status or self-government. With almost all the leaders of the country in jail and with Mr. Gandhi himself in open revolt against the government, any round table conference that may be held soon after the publication of the Simon commission report is not going to improve the situation. If, in the light of the extraordinary situation that has arisen in India since the famous announcement of last October about the round table conference, the British cabinet will courageously adopt a new policy of trust and announce that within a stated period India will be given dominion status and call a conference of Indian leaders to settle matters and make adjustments during the period of transition, a way may be found for the solution of the Indian problem. But any such step is bound to meet with opposition from those in Great Britain who want to retain trade and monopoly.

P. O. PHILIP.

tian colleges in China to provide religious instruction for their students is becoming more acute. Present government regulations require that "students shall not be compelled or induced to participate" in religious exercises and that "no religious exercises shall be allowed in primary schools." The ministry of education has interpreted this as prohibiting even voluntary religious education in junior middle schools as well as in primary schools. At the last meeting of the board of education of the general assembly of the Church of Christ in China (the united body formed by the merger of several denominational groups) the issue of religious education was the most pressing one. Those present felt that "principles fundamental to Christian education" are infringed by the present regulations and their interpretation. The gathering declared that voluntary religious education which does not interfere with the liberty of pupils should certainly be allowed and it was decided to frame a petition to the government embodying this point of view in order to secure if possible a modification of the rigidly prohibitive regulations.

Bishop Baker Reports On Japan

In an interview, Bishop J. C. Baker, Methodist leader in Japan, who is now in this country, states that "though the number of publicly professed Christians is small, the influence of Christianity in Japan is very great. When one studies the activities of the various Christian churches, the solid character and ability of Japanese leadership, it becomes perfectly clear that Christianity is firmly rooted in the life of Japan." Bishop Baker says that he has been surprised at the widespread observance of Christmas in the larger cities of Japan—"though for many it may be merely another holiday, its deeper significance are reaching far and wide." He submits as another evidence of the place Christianity has won the recognition which it receives from non-Christian leaders who

Community Church Workers Hold Session

THE fifth biennial conference of the Community Church Workers of the U. S. A. was held in the Community church, Park Ridge, Ill., May 13-15. The conference program was built around the theme, "The Church of Tomorrow," and the program was consistent with this theme throughout.

In the 10 years of the church workers' organization, there has been a steady advance toward some real adjustment in church life in America. Out of this development certain ideals have come to be definitely accepted. One of these ideals, writes Rev. Cliff Titus, of Joplin, Mo., retiring president, is "the primacy of the community in any kind of readjustment of organized religion." Mr. Titus reports that practically every speaker on the program emphasized this point. "Overhead ecclesiastical organizations are not competent and therefore have no right to superimpose any kind of a church or churches upon a community. Neither does any such organization have a moral right to deliberately block a united movement by maintaining a denominational church organization in a community. Whether there shall be a united church, and what kind of a church that shall be, is a question for the people of a community to decide. It is the duty of overhead organization officials to encourage and help the people in securing the kind of a church they want."

Among the speakers at the conference were: Dr. Charles W. Gilkey, Dr. H. N. Wieman, Dr. C. C. Morrison, Dr. Burris Jenkins and Prof. Alva W. Taylor. Dr. Wieman discussed "The Religion of Tomorrow." A number of forums were held on the five-year program of survey and adjustment, the leadership in the church of tomorrow, the church serving the community, etc.

Project-Method Study

Mr. Titus reports that the most interesting feature of this year's conference was the project-method study. Reports from an ever-increasing number of successful community churches were heard. An additional 200 of such churches have been enrolled with the Community Church Workers during the past two years, bringing up the number to more than 1800.

In the election of officers for the next two years, Rev. O. F. Jordan, of Park Ridge Community church, becomes president of the board, and Rev. Richard E. Shields, of Mountain Lakes, N. J., is the newly appointed executive secretary. Mr. Shields has served as pastor of the Community church at Mountain Lakes for several years, and has experienced pronounced success. Before going to New Jersey, he was a pastor in Columbus, O., in the Reformed church denomination.

The relations of the Community Church Workers and the Home Missions council and the Federal council are reported to be an ever increasing influence in the constructive processes of church adjustment.

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acknowledge not only its influence upon Japanese life but the power it has had in their own personal lives and the difference it has made in their thinking and conduct."

$400,000 Endowment Increase for Gettysburg Seminary

At its meeting on May 9, the board of directors of the Lutheran theological seminary, Gettysburg, Pa., postponed final action on the proposal to merge with other Lutheran seminaries in Pennsylvania, and approved a campaign to add $400,000 to the endowment. During the annual seminary week, the Zimmerman lectures on "Effective Preaching" were delivered by Dr. George A. Buttrick, of New York city, and Bishop McConnell gave an address on "Humanism." Dr. Robert E. Speer brought the message of the Jerusalem conference. This year 23 seniors

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Correspondence from Western New York

Buffalo, May 17.

MINISTERS and congregations of Buffalo, in company with their kindred of American cities generally, have returned from their annual pilgrimage to the shrine of statistics. They have been working for weeks, the effort becoming more intense as Easter day drew near, to secure the largest number possible of people to unite with the church. In how many instances, particularly in the great cities, is it little more than trading church letters! How much actual good is accomplished for the kingdom by inducing people to withdraw their membership from one church in a city and transfer it to another in the same city? We are in danger of mistaking the purpose of Easter. Many a preacher feels so exhausted with the strain of Lent and Easter that he simply cannot get along without a little vacation after the great day. So the church page the first Saturday after Easter announces many a visiting preacher in our city pulpits. That is the wrong idea of Easter and the mistaken use of Lent. They should be refreshing, not exhausting. Easter is a high day, not the climax day. Easter, after that, slump, and the end! No! For all that Easter was a great and blessed day in Buffalo, as it was everywhere. We all received a goodly number of new members, some more than others. Let us all, hereafter, all through the year, not simply at Easter, stress *new* members.

Is There a Post-Easter Slump?

* * *

Union of Churches Awakens Town

My heart was strangely warmed the other evening. At a luncheon at the Buffalo athletic club one of the guests was the editor and owner of a rural weekly published in Randolph, N. Y. Randolph is a little town of a few hundred people, not far from Buffalo. From time immemorial there have been two rival churches in Randolph, a Congregational and a Methodist church. They have been living for years at a poor, dying rate. In the fall of 1929 the far-visioned, unselfish members of both churches said, "We must end this rivalry; let us have one church." They planned the whole matter carefully, selecting eight men from each congregation for the governing board of the new church. They agreed to take a Methodist pastor. They approached the district superintendent, Dr. Norris A. White of Jamestown, who was wise enough to know the kind of man such a church should have and sent him. Result. In the language of my editor friend, a lifelong resident of the little town, a community leader, a wide traveler—Editor Mark Johnson said, "The people are coming to church as never before in the history of the town. The Congregational church, the larger of the two, will not hold the worshiping congregation, and we are using both buildings for Sunday school. We have a director of religious education for the school, and now it looks as though we would have to get an assistant for our pastor." Doesn't that sound good? I know exactly what it means in this particular case because I was brought up only a few miles from Randolph. The world do move.

* * *

Business Association Honors Quarter-Century Pastorate

Minister to all, regardless of color, class or creed, is the honorable title held by some minister or ministers in nearly every city. One such in Buffalo is the Rev. Benjamin S. Farrall, for 25 years pastor of the Central Church of Christ. He is a good preacher, something of a poet, but he excels as a pastor. He looks well after his people, he knows their homes and their problems. He is held in high esteem by the business men of his community. A few days ago the Business men's association of his section, Catholics, Jews, Protestants, presented him with a fine radio set as a token of their confidence. A Catholic took the lead in the project. I don't know how many couples Dr. Farrall has married; I presume close to two thousand. Once a year he invites these couples to a special service, endeavoring to keep the tie unbroken between the church and the home. That annual service, you may judge, is a crowded and happy service.

* * *

And So Forth

A western breeze blew into Buffalo from the east, a week or two since. I speak of Dr. William L. Stidger of Boston. He came to preach in the Lenten series at the Kenmore Methodist church, the Rev. Edwin H. Hughes, jr., pastor. I heard him and it was a good sermon. There is never a dull moment when Stidger is around; in a table group or in the pulpit he is alert, no one wants to drop off into a snooze. . . . Dr. Dan Poling spent a week in Buffalo under the auspices of the council of churches. He preached each noon Holy week in the Erlanger theater. He also addressed a thronged meeting of the Christian Endeavorers of Erie county one evening in Asbury-Delaware church. His visit was fruitful of good. . . . Dr. Jesse P. Bogue of Trinity Methodist church will soon be leaving Buffalo to assume his new duties as president of the Troy Conference academy, Poultney, Vt. We will miss him. He has done excellent work in a very difficult field. . . . Dr. Theodore Becker, pastor of Christ Evangelical Lutheran church, confirmed this year his 50th class of young people. At the same time he celebrated the 45th anniversary of his pastorate of Christ church. His is one of the largest parishes in the city. These Evangelical Lutherans do not make much noise, they do not run their churches in the columns of the daily press, one seldom reads about them, they do not have the publicity craze, but they are effective, they do their work. Verily they have their reward. God sees, honors and blesses.

BRUCE S. WRIGHT.

were graduated from the seminary; the enrolment for the year was 78, the largest in the history of the school.

Prof. J. Arthur Thomson Testifies To His Faith

Dr. J. Arthur Thomson, regina professor of natural philosophy at Aberdeen university, gave an address at Lafayette college, on "The Three Great Voices of Nature," which he describes as the wind, signifying endeavor and struggle; the earthquake, bespeaking wonder and awe; and fire, the symbol of science that admonishes man to inquire and scrutinize. "Some old-fashioned people, like myself, believe that we were meant to

Special Correspondence on Japan

New York, May 17.

THE Japan Methodist church, recently bereaved by death of its veteran leader, Bishop K. Uzaki, has called to the episcopacy the former head of its missionary union, Dr. M. Akazawa. And anent The Christian Century's recent discussion of the episcopate, be it observed that in the absence from the land of even a foreign bishop to confirm the new incumbent, Dr. Akazawa was formally inducted into office by the laying on of hands by five of his fellow elders. Rank heresy and lack of authority, perhaps, but we doubt not the Japan Methodist church will carry on just as well. Indeed, someone remarked, "After all, he's the first real Methodist general superintendent since Asbury, against Wesley's enjoinders, took unto himself the name and dignity of bishop."

No Apostolic Succession?

* * *

Church Union On the Way

The merger of the work of the Christian and Congregational churches is attracting considerable attention in Japan. Though the Kumiai (Congregational) church and to some extent the Christian, as well, have been independent national bodies, they were not slow in following the lead of the American sister churches in uniting when the opportunity came. And this, with other recent developments, seems to have raised church union to a major issue among Japanese Christians today. The current Japan Christian Quarterly gives large space to a discussion of the subject from various denominational viewpoints by outstanding native Christians. Some believe the South Indian proposals for union offer Japan certain valuable suggestions in finding a common denominator among the churches. Others think that way gives little hope; Japan, they say, is too far gone along the way of traditional Protestant differences to even consider an ecclesiastical union. The only hope of creating a truly indigenous Japanese Christianity is by developing an intensely fervent and brotherly Christian group within the existing denominations, who, like those endowed with missionary passion in following Zinzendorf and those with the evangelical fire of early Wesleyan days, will finally burst traditional fetters and create a new vessel for the complete evangelization of Japan.

* * *

Nation-wide Evangelism Progressing

The Kingdom of God movement has been formally launched now in 50 or more centers of the nation's life. From Kanazawa a Baptist pastor writes: "Mr. Kagawa spoke two hours and a half to the audience of about 1,200. The aisles were crowded, some sitting even a few feet from the speaker. One hundred and fifty-five signed decision cards. With those of the previous night that made 273 new decisions; and I think they were all really honest about it, because the 18 assigned to my church were all found to be true decisions and nine of them are to be baptized next Sunday." But another side of the picture is shown in the following testimony: "In my city, the mayor refused us the use of the city auditorium on the ground that Kagawa is a pacifist and does not make the imperial house the center of all his loyalties and theology. Following this lead, none of the schools would receive his message, which so often stresses the conservatism amid which we live."

* * *

The "Cooperative" Idea In Politics

Meanwhile Mr. Kagawa's convictions on unemployment insurance for Tokyo seem to have appealed to the nation, for a recent dispatch to the New York Times tells of both the house of peers and the lower house being much concerned over the situation nationally, and willing to subsidize public works to the extent of 25 per cent of costs, for the sake of giving employment. At the same time, Kagawa extends his social insurance idea to the sick of Tokyo also. And, as a tribute of loyalty, the mayor passes in toto the social bureau's budget for the new fiscal year, adding 50,000 yen, unasked, for starting 11 new social settlements of which he knew Kagawa had been dreaming but for which he had not felt free to ask.

* * *

Who Won the Treaty?

Just at the time the jingoists in the American senate are declaiming that Uncle Sam got "parity" from the London conference, whereas John Bull and the mikado got ships, and even while Winston Churchill & Co. assault the MacDonald government for giving England an "inferior navy no longer mistress of the seas," officers of the naval reserve in Japan are urging Admiral Takarabe's resignation as minister of the navy for signing such an "unpardonable and injurious treaty." That completes the circle, and merely encourages brothers and Christians in all nations to continue taking ships from battle and adding them to friendship's fleet.

T. T. BRUMBAUGH.

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listen to these things," said Dr. Thomson; "and yet when these things die away, happy are those who, with the Psalmist, hear the still, small voice of God."

Kalamazoo Presbyterians Dedicate New Edifice

On April 27 First Presbyterian church, Kalamazoo, Mich., dedicated its new edifice, which is of Indiana limestone and is built after the style of the new U. of C. chapel. It has a seating capacity of 1250. Dr. Cleland B. McAfee preached the

Southern Baptists Meet in New Orleans

New Orleans, May 16.

BECAUSE the president is the symbol of the dominant spirit of the body, the keenest hour in the annual meeting of Southern Baptists is the opening session in which the officers are chosen. The high character of the men selected is exhibited in the outgoing president, Dr. George W. Truett, pastor of the First church, Dallas, and the incoming chairman, Dr. W. J. McGlothlin, president of Furman university, Greenville, S. C. The presidents serve three years.

Territory is much in the thinking of southern Baptists. Seldom do the conventions meet twice in succession in the same section and never are successive presidents elected from the same locality. In this instance, however, the irresponsible charge that Dr. M. E. Dodd, Shreveport, had supported Al Smith in the last national election, came very near putting this popular pastor in the chair as the successor of his Dallas neighbor, Dr. Truett, out of sheer vindication of Dr. Dodd from the false allegation. In retiring, Dr. Truett pleaded fervently for missions and characterized destructive reactionary religious journalism as the church's worst hindrance. Upon taking up the gavel, Dr. McGlothlin, who led the fight for the retention of the education board when that board was abolished in the Chattanooga convention in 1927, sounded a deeply spiritual note, and he was acclaimed.

The fraternal visit of Dr. Alton L. Miller, Boston president of the Northern Baptist convention, was hailed with unusual pleasure. He spoke on the common tasks of the northern and southern bodies, the conviction that they were closer together than realized. "Ultra-fundamentalism is the petrification of religion, while ultra-modernism is its dissolution," he said, "but the bulk of our people, north and south, share together in repudiation of such extremes, and we shall not let a small minority divide us with radical measures nor shall we magnify unimportant differences."

The strong aversion of Southern Baptists to union movements and their pronounced opposition to sacramentalism prevents them from viewing the proposed union of Northern Baptists with the Disciples with composure, but circumstances conspired to produce no action in this convention against the proposed union as threatened. Dr. Miller's assurances that conferences between Baptists and Disciples were proceeding upon the basis of study with a view to understanding what each really believes and practices, rather than what might erroneously be reported, and no immediate formal union was contemplated, helped to allay the apprehension of some Southern Baptists who were about to petition their brothers in the north to refrain from the movement toward union.

Encouraging Statistics

The reports of the various commissions and boards submitted to this 75th convention, 85th year, revealed a healthy recovery from the depression from the past few years. While there is still a decline in missionary receipts and the education commission reports a loss of 3,654 students from the year before, also a decrease of 17 per cent in ministerial candidates, together with heavy property losses, other statistics were heartening. For example, 175,631 baptisms for the year, bringing the total baptisms for the past ten years up to 2,029,247, perhaps an unparalleled record for any denomination, although even here the statistician, E. P. Alldredge, emphasized a steady decline in the last few years, there being 7,387 fewer baptisms in 1929 than in 1928. The gain in church membership for the year was 64,769, the total now being 3,770,645. There was a slight loss in Sunday school enrolment which now stands at 2,776,665. The young people's societies registered a gain. Church property increased over $7,000,000 in value. There was a loss to local church gifts of $829,302, while gifts to strictly convention missions and benevolences, not including much reported to the various state conventions, increased for the year by $238,541, or a total for all purposes outside the local church work of $7,641,330. During the year the ministerial relief and annuity board received in addition to its regular support a gift of $500,000 from John D. Rockefeller. Baylor university, Waco, Texas, recently had a gift of $400,000 for endowment from John C. Hardin, Burkburnett, Texas, which together with two new buildings and subscriptions from others increased the assets of that institution by $1,500,000. However, these last figures are not included in the convention totals.

Service Annuity Plan

In the changing personnel of the boards, Dr. W. Eugene Sallee, Kaifeng, China, was welcomed as home secretary for the foreign mission board. He addressed the convention on Thursday night. Dr. J. Benjamin Lawrence is completing his first year as secretary of the home mission board. Dr. Thomas J. Watts, executive secretary of the relief annuity board, successor to the late Dr. William Lunsford, induced the convention to adopt the "Service Annuity plan," which provides for pastor and church to share with the denominational board in building up annuities against the day of retirement, disability or death.

Two institutions find themselves in grievous distress, the Baptist Bible institute, New Orleans, and the Southwestern theological seminary, Fort Worth, both of which are without endowment and have heavy bonded indebtedness. Special offerings were devised to save these institutions.

Great interest always centers in the annual report of the commission on social service, which is submitted by Dr. A. J. Barton. He urged a larger use of radio by the churches and advised the establishment of a super-radio station, from which to exploit the work of Southern Baptists. He decried lynching in unmeasured terms and rejoiced in the progress of world peace. A lengthy section of his report was devoted to the industrial situation in the south and contained recommendations which recognized the rights of labor, condemned employment of children under 15 years of age, and called for sanitary conditions with adequate wages.

Prohibition

Most of the report dealt with prohibition. Dr. Barton placed the crux of the situation in the attitude of the states. Ballots, not straw votes, were the only accurate test of public sentiment. He did not think well of "The National Prohibition Survey," which was not neutral. He defended vigorously the right of petition before legislative bodies and refused to be intimidated by the talk of lobbying. Denying that Baptists were aligned with any single political party, he pledged the convention to stand against all wet candidates in any party and committed the messengers to utmost cooperation with the government in all phases of law enforcement.

JOSEPH MARTIN DAWSON.

For Ministers *For Parents*
For Church School Teachers
For Children

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What minister, what church school teacher, what parent, is not continually in need of good short story-talks which are good stories, and which at the same time are sure to influence character?

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"Some so-called children's sermons are terrible. They are either goody-goody or dreadfully dull. Sometimes both. But here, in Dr. Patton's book, is a collection of stories, 53 in number, captivating from the first page to the last. The stories are charming. Every story is pithy and to the point. It is hard to keep your hands off this volume. I do not know who has the most need of these 'two-minute stories' —preachers and other speakers, or children and young people. As a member of the preacher fraternity, *I vote for this book as deserving a place in every minister's library.*"

The price of the book is $1.25

CHRISTIAN CENTURY
BOOK SERVICE

sermon, and in the evening, Dr. Charles W. Gilkey spoke to 1200 college students. The church has a membership of 2249. Rev. John W. Dunning has been its pastor for 15 years.

Congregationalist Leaders to Meet in Chicago

At the Chicago theological seminary, June 1-4, Congregational leaders from 16 central and western states will meet for their triennial convention. High points of the convention will be the 75th anniversary of the seminary and the inauguration of Dr. A. W. Palmer as president. Dr. Rhonnda Williams, of Brighton, Eng., former moderator of the Congregational Union of England and Wales, will bring the greetings of that body to the American Congregationalists. Among the subjects to be discussed at the convention are the status of the rural church and the standardization of ordination requirements and ministerial qualifications. Several hundred universities, colleges and seminaries have been invited to send representatives to the inauguration of the new president, which will be held in the University of Chicago chapel on the evening of June 4. On the afternoon of June 4, in the west garth of the seminary, 70 seminary students will depict in a pageant the 75 years of the institution's history. The pageant is the work of Prof. Fred Eastman, of the seminary faculty, and his class in drama writing.

Two Utica, N. Y. Churches Are Merged

A union of the Park and Tabernacle Baptist churches of Utica, N. Y., was consummated April 1. The Park church transferred its membership and assets to the Tabernacle church. The combined membership of the two churches will be close to 1,500 and the endowments around $100,000. The pastor of the Tabernacle church, Rev. Oliver U. Chapman, who came to Utica from the Baptist temple of Windsor, Ont., will continue as pastor of the united church.

BRITISH TABLE TALK

(*Continued from page* 693)

provide material for controversy in the assemblies of the churches. . . . The crisis in Malta has been met by the postponement of the elections. The action of the Catholic hierarchy certainly is making people think furiously of what happens where the Catholic church controls a population. In England it is a minority. . . . "Europe seems to be gathering her emotional forces together for a third great attack on rationalism, for another bid for real freedom, for another reassertion of art and religion against organization and efficiency. If history is our guide to prophecy we may expect that this tendency will grow and prevail, and we may expect also that this time its victory will be a final one." This is from Prof. Macmurray's pamphlet, "A Philosophy of Freedom." This pamphlet is an introduction to talks which this philosopher is giving on the radio. . . . It is a significant fact that one Sunday paper owing to representations from the government has deferred the publication in serial form of "Mother India."

EDWARD SHILLITO.

Jewish Brotherhood Provides Lectures On Comparative Religion

The Brotherhood of Temple Emmanuel, liberal Jewish synagog of Worcester, Mass., recently conducted a series of lectures on comparative religion. The lecturers were as follows: Dr. J. B. Pratt, of Williams college, on "The Psychology of Religion"; Dr. W. Eugene Clark, of Harvard university, "The Religion of India"; Dr. Clayton C. Hamilton, of Hartford theological seminary, "The Religion of China"; Dr. Thompson, of Harvard university, "Mohammedanism," Dean Luther A. Weigle of Yale divinity school, "Christianity"; Dr. Samuel S. Cohan, of Hebrew Union college, "Judaism."

Sir Josiah Stamp, Scientist, On Jesus

Sir Josiah Stamp, D. Sc., a leading British economist, is a Wesleyan Methodist. In a recent article appearing in The Listener, London, on the theme, "My Point of View," he says: "In all the larger problems of mind and conduct, I find that the story of the life and death of the Galilean peasant, Jesus Christ, when I have done all with it, both constructive and destructive, still remains the most startling challenge to thought and purpose. Unless we have faced the issues he raises, and found some place in our scheme in which they are consistent, we have no satisfactory 'point of view.'"

Commencement at Drew Seminary

Pres. Arlo Ayres Brown will preach the baccalaureate sermon at Drew seminary on June 1; Bishop Ernest G. Richardson will deliver the commencement address this year. It is expected that five men will receive the degree of doctor of theology and seven the degree of master of theology. There will be 34 candidates for the bachelor of divinity degree, and four graduates will be awarded the diploma of the college of missions.

Fifth Mexican Seminar Plans About Complete

Those who desire to go with Hubert C. Herring on his seminar trip to Mexico, July 5-25, should address him at 112 E. 19th street, New York city, as plans and enrolment are almost complete.

BOOKS RECEIVED

Emerson and Asia, by Frederic Ives Carpenter. Harvard University Press, $3.00.
The Miracle of the Galilean, by Paul B. Kern. Cokesbury, $2.00.
The Spirit of Protestantism, by Harris E. Kirk. Cokesbury, $2.00.
Porto Rico and Its Problems, by Victor S. Clark and associates. Brookings Institute, $5.00.
Our Wants and How They Are Satisfied, by Mollie Ray Carroll. M. Barrows & Co., $1.00.
Yankee Notions, by Henry Turner Bailey. Washburn & Thomas, $2.50.
Saint Augustine, by Giovanni Papini. Harcourt, Brace & Co., $3.00.
The Church in Politics, by Stanley High. Harpers, $2.00.
Pulpit and Parish Manual, by Henry Hallam Saunderson. Pilgrim Press, $2.00.
What Is Lutheranism? Edited by Vergilius Ferm. Macmillan, $2.50.
The Light of the Sevens, by Len. E. Bassett. Fourth edition. Author, Wanganui, N. Z.
The Art of Jesus as a Teacher, by Charles Francis McKoy. Judson Press, $1.50.
The Waiting Isles, Baptist Missions in the Caribbean, by Charles S. Detweiler. Judson Press, $1.25.
The Radiant Life, by John S. Bunting. Revell, $1.50.

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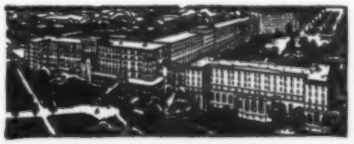

June 8 is Pentecost Sunday!

The Federal Council's Commission on Evangelism suggests as the sermon subject for that day "Perpetuating Pentecost," as indicating that the celebration of the anniversary of the historic day should not close with June, but that the spirit of the celebration should be "perpetuated" on through the months, and years. Thousands of pastors will preach on "Perpetuating Pentecost" on June 8.

Dr. John M. Versteeg's book,

"PERPETUATING PENTECOST" is being widely hailed as the most substantial literary contribution to the Pentecost celebration.

Note what some reviewers say:

"Timely! It is by no means a complacent and comforting book: it brings Pentecost into the scene as a bar of judgment."—*The Congregationalist.*

"We experience the emotion of discovery, on first looking into Versteeg's book, and the feeling grows with further perusal."—*The Christian Century.*

"A sound and modern treatment of the problems which beset the church today."—*Boston Globe.*

"Dr. Versteeg's impassioned style is a fit vehicle for his glowing spirit."—*The Federal Council Bulletin.*

"If you can have but one book on Pentecost, this is it."—*Northwestern Advocate.* ($2)

WHY NOT PREACH next Sunday, June 1, on "The Holy Spirit and Pentecost"?

If you do, we commend as "the best current volume on the Holy Spirit" RICHARD ROBERTS'

"THE SPIRIT OF GOD AND THE FAITH OF TODAY"

The spirit of this book, and its timeliness, are indicated in this illuminating paragraph:

"Controversies in the church are symptoms of a low vitality; and when we begin to be at odds with one another, if we had any spiritual discernment, instead of fighting it out, we should begin to pray for the gift of the Holy Spirit. When men are more eager to make their own opinions prevail than they are for the peace and fellowship of the church, their trouble is not intolerance or dogmatism, but a deficit of spiritual life—they have not had recent contacts with the Holy Spirit."

Dr. Roberts holds that the chief need today is "an abiding conviction of a Divine Presence which is active over the whole field of human life."

In his book he appeals for the church's return to its concern for the working out of the Spirit and Will of God in this our twentieth century world. ($2)

The most important international proposal now up for discussion is M. Briand's plan for the formation of a United States of Europe. If adopted, the course of history will be changed. Only one book in English gives an adequate interpretation of this idea. You cannot understand what you read in your daily newspaper unless you have read—

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Says the New York Sun:

"Paul Hutchinson is a journalist with rare ability in the art of explaining a very complicated project. Not only clear is his exposition of the proposal to unite the nations of Europe, but painstakingly thorough."

The Chicago Daily News:

"The book answers a hundred questions that are suggested to intelligent Americans by the remarkable Briand proposal." [$2]

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- ☐ Spirit of God and Faith of Today ($2)
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- ☐ An Emerging Christian Faith, Nixon ($2.50)
- ☐ Behaviorism: A Battle Line, King, editor ($2.25)
- ☐ The New Preaching, Newton ($2)
- ☐ Social Sources of Denominationalism, Niebuhr ($2.50)
- ☐ The Foolishness of Preaching, Tittle ($2)
- ☐ The Gospel for Main Street, Brown ($2)
- ☐ Poems of Justice, Clark ($2.50)
- ☐ The Christ of Every Road, Jones ($1.50)
- ☐ Magnificent Obsession, Douglas ($2.50)
- ☐ Man's Social Destiny, Ellwood ($2)
- ☐ The New World of Physical Discovery, Darrow ($3)
- ☐ The Story of Philosophy, Durant ($1)
- ☐ The Outline of History, Wells ($1)
- ☐ Rise of American Civilization, Beard ($3.50)

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